

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

SEPTEMBER, 1872.

LETTER FROM BISHOP CLARKSON.

REV. AND DEAR SIR : It is about time, I think, that THE SPIRIT OF MISSIONS should have a letter from Nebraska : but we are all so busy out here, trying to keep the Church up to the wonderful progress in material things around her, that we have little time for letter-writing.

I have just returned from the Commencement Exercises of Nebraska College, and from a visitation of the Missionary stations around the College, and my visit there has made me more than ever thankful and hopeful. The College has had more students during the past year than in any previous year in its history (which is also true of Brownell Hall, our Girls' School), and, what is still better, the yearly financial statement shows a balance of \$800 on the right side. I doubt whether there are many unendowed Church schools in the country that can show a more comfortable record than this. The citizens of Nebraska City, of all shades of religious belief, have united in an effort to erect a new building to accommodate the increasing patronage of the school. The corner-stone of the new building was laid by myself on Saturday last, in the presence of a large assemblage of the people.

The building will be named "Nuckoll's Hall," after a gentleman who is the largest contributor to the erection fund, and who has always been a generous friend of the College, although not a Churchman.

A most interesting and brilliant address was delivered on the occasion by the Rev. Dr. Garrett, Rector of Trinity Cathedral Church in Omaha. In the closing exercises of the school, our two Indian young men, Charles Framboise and Philip Deloria, took part, and elicited particularly the interest and applause of the audience. They are preparing for the Holy Ministry, and intend, if God spares their lives, to be Missionaries to their own people. Both of them took the College prizes for "sacred studies," and the President and Faculty commend them as models and examples to all the scholars, for devoutness, reverence, and Christian conduct. They will both return at the next session to continue their studies, and will be accompanied, we learn, by a third Indian boy, to be educated for the same purpose. Indeed, if we had the means, we could have many more to be trained at the College for the Holy Ministry. But we must not venture too far. The College charges barely the cost of their living ; but still that must be pledged for each one.

You have of course heard of our two beautiful "St. Stephen's Churches" that have been recently consecrated in Nebraska—one at Ashland, and one

at Grand Island. They were erected by the aid of parishioners of St. Stephen's, Providence, the kind donors there contributing about one-third of the cost in each case, and the people of the town the remaining two-thirds. I wish you could see these beautiful chapels, and be present at some Sunday Service and see the full congregation of devout worshippers. I think the sight would effectually cure you of any lingering disinclination to "specials," that may now disturb you. What could we do here in this great country, filling up so rapidly, to keep the Church in her true position, unless we had a little fund of specials to draw on now and then—and thus encourage and foster the local liberalities of the new towns.

For example: just now, at North Platte—a growing town on the Union Pacific Railroad—the people are pressing me to help them build a church that will cost \$2,000—\$1,500 of which they will raise themselves, if I can give them \$500. Now, do you want me, when I go out there, this month, to say to those people: "I cannot give you \$500, because I have it not, and because Dr. Twing and all the other great Missionary generals in the East do not approve of Western Bishops asking for 'specials?'" No, my dear Doctor, I cannot tell them that, because it would be doing you injustice, and because, by and by, when you come out here to "the centre of things," to hold a Delegate Meeting, we want you to see the noble result of generously given and judiciously applied "specials." I will tell you what I shall say to the people of North Platte: "Go on, and collect your \$1,500, and I will give you the plan of a \$2,000 chapel; and when you have expended your \$1,500 upon it, and I can be assured that \$500 will complete it, and leave not a cent of debt upon it, then I will get the \$500 from some person, or from some congregation, to finish the edifice."

North Platte is what we might call a "Church-historic" town, and ought to have a church, because the first three sermons that were preached in the place were by three different Bishops of the Church—the Bishops of Montana, of Colorado, and of Nebraska. A few years ago it was the last town on the Pacific Railroad. Here the travellers for the farther West took stages to prosecute their journeys. About the time of its commencement Bishop Tuttle came along, and was delayed here over a Sunday on account of the dangerous proximity of some hostile Indians. He gathered the people together on a beautiful Whitsunday morning, in the dining-room of the ranche, and with "revolvers to the right of him, and revolvers to the left of him," said the sweet prayers of the Church, and preached to the people "peace through JESUS CHRIST."

A fortnight afterwards I came along, in the course of my Missionary visitation, and held the second Service. And not long afterwards, Bishop Randall, on his way to Colorado, spent a Sunday in the same town, spoke words of comfort and promise to the churchless and ministerless population, and then, with no fear of losing his scalp, plunged on in the lumbering stage across the dusty plains for his golden home under the shadow of Pike's Peak.

Every time I go to North Platte some of the people remind me that the Gospel first came to them through the mouths of three Bishops, and *therefore they ought to have an Episcopal Church.*

An interesting feature of the wonderful emigration that is now filling up Nebraska, is that it is largely composed of colonies from England. They are coming over in great numbers; most of them have been baptized and confirmed in the Church, and we must not lose them, if it is possible to reach them through our ministrations.

Nebraska now has the name of the English State, and I am informed by intelligent officials that this emigration from England will be larger and larger every year. I am in the constant receipt of letters from English Clergy on the subject of the exodus of their people to our bright and beautiful Canaan, and in some cases of the intention of colonies to bring with them their own Clergyman. We ought to have a "St. George's Church" in the midst of every such settlement. As far as my data reach, we must have now several hundred Communicants of our Church scattered over our great plains, too remotely located from any present church to be able to attend Services regularly. Many of these are English people.

Now, lest you should think this a gloomy account of unsatisfied wants as to Church work among us, I must give you a thread of light to relieve the picture. Two of your lovely New York young ladies, who semi-annually empty into your ever-unfilled treasury the contents of two heavy mite-boxes—perhaps inspired in some degree by the silent sermons those precious mite-boxes are ever preaching—have sent me the money to build, out and out, "from foundation-stone to turret," a beautiful chapel to the blessed memory of their parents. We are building it at Crete, a prosperous town on the Burlington and Missouri River Railroad, about one hundred miles south-west of Omaha, the prospective seat of the Congregational College of the State. I offered to locate the Memorial chapel there, if the people of the town would give us sufficient property, and build in connection with the church a comfortable and suitable parsonage. This they are now doing. The Rev. Mr. Whitten, an estimable and zealous Clergyman lately come to us from Canada, has had charge of the Mission there during the past winter, and before another winter has set in he will be able, I trust, to remove with his little flock from the Congregational school-house to their own beautiful chapel, the sacred gift of filial love.

I hope to be through my visitation in Nebraska by the first of August, and to go then immediately up into Dakota, and to our Indian Missions.

The population of Nebraska is increasing so rapidly, and the new towns are springing up in such large numbers, that we find our work getting all the while more and more ahead of us. There certainly should be a Bishop for the Indian Missions alone, and, in two years hence, a Bishop also for Dakota. By that time, and long before, the Northern Pacific Railroad will have crossed entirely through the Territory of Dakota, from the borders of Minnesota to the boundaries of Montana, and a great population will be pouring in to take possession of the splendid country along its line. Then we must plead for a Bishop there. The Church must early seize and hold these strong positions, or our Missionary records, instead of being the registers of beneficent progress, will be only the epitaphs over opportunities dead and gone.

MESSAGES FROM THE MISSION FIELD.

ARKANSAS.

It affords me pleasure to inform you that the Church is steadily growing in this section of country. Bishop Pierce visited the Mission under my charge in June, and confirmed seven in Grace Church, Washington: the candidates at Spring Hill and Lewisville were unavoidably absent, as the Bishop's visit was somewhat sudden. I hope to have a goodly number ready when he again visits this field.

On Sunday next I hope to hold Service at a new place, viz.: Columbus, the home of three persons lately confirmed.

Our Sunday-school is very interesting; two of those lately confirmed are members of it.

COLORADO.

I sent on the 1st inst. my regular report. To-day I drop you a line to let you know how my Spanish work is progressing. On Sunday last Bishop Mach Boeuf, R. C. Bishop, visited Trinidad, preached and confirmed. While he was doing this, I performed the marriage ceremony for a couple of Roman Catholic Mexicans, at our eleven o'clock Service, in the presence of about thirty Mexicans, and in Spanish, making them an address on the sacredness of the marriage tie. On Tuesday, I had my first Spanish funeral service over a Mexican child, about one year old, who was buried in our cemetery. There were about thirty Mexicans present. On my return from the funeral, a child of Mexican parents, who live over twenty miles from here, was brought to me to be baptized. All three acts were performed publicly while the Romish Bishop was here. The child is the child of one of the wealthiest and most influential Mexicans in the county. So the work prospers. I am studying Spanish, and hope soon to preach in it. I very much need Spanish Church literature for distribution among those who can read. With a little help from abroad a Spanish congregation can be formed here. I regard four Mexican families as really belonging to us, though I do not report them as such at present. They attend no other Church, and are working earnestly for us against the Romish Church here.

I need a Communion-table and Lectern, with six side-lamps, for our chapel. Can you not find some good person who will donate them to us?

DACOTA.

I have spent one week each month visiting the different stations, and some points where no stations as yet have been established. I have travelled nearly 1,000 miles in my own conveyance; have officiated at Vermillion, Elk Point, Canton, Swan Lake, Sioux Falls, Turner, and Lodi. All these stations are occupied by either Mr. Morrison or Mr. Ross. A Lay Reader at Canton and Eden is doing a good work.

Besides these stations, I have been up the Dakota some forty or fifty miles. There are new villages laid out this spring. Immigration is going on very rapidly. I shall establish Services at Maxwell and Scotland next month, and also renew them at Bon Homme and Springfield, which have been discontinued since Mr. Townsend left.

FLORIDA.

My time is divided between Tampa and Manatee, forty miles distant by water, and in addition to holding regular Services at these stations, I have, during the quarter just closed, visited Sara Sota, forty, and Fort Ogden, one hundred miles, south of Manatee. Being the only Clergyman in South Florida, with the exception of the Rector of Key West, my charge is a very important one; and, in addition, the very precarious and uncertain facilities for travelling in this section make my duties still more arduous.

I hold three full Services each Sunday, and Daily Morning and Evening Prayer when in Tampa. Neither Tampa nor Manatee has a Church edifice; indeed until my arrival, less than a year ago, the Church was almost unknown.

GEORGIA.

Enclosed I send you my quarterly report. I have marked no absence from the parish during the quarter, for the reason that I had the Rev. Mr. Thomas officiating in my place during my brief sojourn at the North.

Since I returned, my vestry have secured a beautiful church lot, 100 x 112 feet, for four thousand dollars. Very grave responsibility rests now upon me. If I fail to raise the five thousand dollars needed, I will be in a very disagreeable position ; but my faith is strong that, with proper effort and the assistance of a few of the noble Churchmen of your city, I shall succeed.

I am having a plan for the church drawn, and hope to raise the money and build the church by the 8th of next May. I trust you will not consider me as building castles in the air. My heart is set upon this enterprise, and I believe God wills it.

ILLINOIS.

The good work in my Missions is progressing very satisfactorily, and in one especially is highly encouraging.

At Petersburg we have a growing Sunday-school, with an average attendance of about thirty children. The congregation, too, is large, and increasing. The Bishop was there last March, and administered the Apostolic rite of Confirmation to a class of four, and there are others now waiting to avail themselves of the same blessing.

They are trying hard to build a church. All but \$500 of the amount required has been raised in the place, and the subscription papers have been drawn up in such a way that nothing can be done until all is subscribed.

We trust, with God's help, to overcome this difficulty after a while, and put up a building which will be an ornament to the village and conducive to the honor and glory of our LORD.

At Winchester many English people have, at an early day, settled ; but, as too often is the case, not a few of them have strayed off from the good old path. I had a large baptismal class (fourteen) there last Sunday. It was a very affecting sight to behold the little ones, with their parents and sponsors, gathered around the Font. The Service was very interesting.

We meet in an "upper room," which has been fitted up with a view to comfort and cleanliness, for worship. The congregation is small but growing.

The Sunday-school, which has been suspended for a couple of months, owing to the want of a place in which to hold it, is again in session, and increasing.

The Church work at Naples has come to a stand-still. The people are obstinate, do not appreciate Church privileges : they may come to terms after a little.

Waverly is an old parish, and has passed through various vicissitudes, but is now earnestly engaged in the work of love, and will, with God's help, succeed.

IOWA.

In making this my quarterly report, I beg to say that I am but just returned from a two weeks' work in Farley and Cascade, including also a visit to Manchester, a town on the Sioux City Railroad, where I have been looking up some Church families, and where, it is to be hoped, we shall be able to inaugurate Services at no very distant day.

The greater portion of the quarter has been spent in Farley and Cascade. This has caused me very much more travel than heretofore, and, as there is

no railroad within ten miles of Cascade, it has also taken up more time. But I have not lost a single Sunday in the quarter, and I have been able to have some week-day Services also.

Our church at Cascade, being now enclosed, we have used it for Services two Sundays, though we have neither Lectern nor pews in it. But we improvise seats out of boards, or what we can get; and we are very glad to have good walls and a good roof. The parish is very poor, and we have to struggle very hard in this our day of small things; but we *thank God and take courage*. A gentleman in Dubuque has just made me a present of a Bible and Prayer-book for the Lectern; and I have also, from another source, the promise of a plain Communion set. But I do need some Prayer-books so very much,—I think there are but seven or eight in the whole parish, and some of these are English, brought by their owners from their mother Church when they came to this country. The people are so much scattered, living on their farms on all sides of town at greater or less distances; this makes my work doubly hard. Two or three of the ladies are now making a Surplice for use in the church. Oh, for a little help for this parish!

In Farley we are a little better off; our church is provided with seats, but alas! the chancel is bare as yet. A Bible was given to the church three weeks ago, by a poor widow who was confirmed in my last class. Here we have a bell to call us to God's House, and a very poor organ, which is better than none; and we are able to have the chants and congregational singing. On the eighth Sunday after Trinity I hope to organize a Sunday-school in St. George's. I have given notice to that effect, but I must, in the meantime, get a few books, *i.e.*, catechisms and singing books, and also arrange for some Sunday-school papers, so that we may be able to start aright. My great difficulty about Sunday-schools in these parishes has been to get the right persons to conduct them in my absence; but I have now succeeded in Farley in securing a pretty good man.

I propose to remove my residence from Anamosa to Farley on or about the 24th of this month.

I earnestly hope and trust that we may be able to build up these two parishes; the prospect is now quite cheering, but it can be done only by and through hard work in the strength of the LORD GOD. May He bless us in our weak endeavors and grant us unweariedness and perseverance in working for CHRIST and the Church.

LOUISIANA.

Enclosed please find my quarterly report.

In addition, I beg leave to report a "lengthening of our cords and a strengthening of our stakes," in our Church Mission work in this parish. At Pineville we have a beautifully designed but unfinished chapel, which I am laboring to have completed. I hope to be able soon to report in that place the establishment of a strong and vigorous parish.

On Bayou Rapids, the sum of five hundred dollars has been subscribed for the erection of a chapel. The Church people are in earnest on the subject, and hope to have the building erected this winter.

The destruction of the mother Church—St. James'—in this place, cast a gloom over our prospects for a while. But the promise of an abundant harvest bids us hope to see it soon rebuilt.

MAINE.

The Bishop has just made his annual visitation and expresses much satisfaction at the encouraging prospect for the Church in Aroostook. I had

but a few weeks' notice of his visit, otherwise the number of candidates for Confirmation would have been larger. Our Sunday-school is a most important feature of our work here, and might be made still more so had I the time to spare from my other stations to be present there myself. The attendance is good, and much interest manifested by the scholars. We have now been occupying our new Rectory several months, and find the change from our former way of living very agreeable.

With the blessing of God our work goes quietly and steadily on, with a very healthy and encouraging growth; yet I am sorry to say that notwithstanding several have been added to the number of communicants, our present number is one below that last reported, owing to removals and death. It will be seen that the average attendance has very perceptibly increased. The Rt. Rev. the Bishop of the Diocese visited me on Trinity Sunday, and confirmed a very interesting class of seven persons. The congregations were large, and the entire Services, morning and evening, very impressive. We have Services twice on Sundays, at 11 A.M. and 7 P.M., and a regular Wednesday evening Service, with lecture, at 7½ P.M. Our Sunday-school is doing well, nearly three-fourths of the whole number of scholars being in regular attendance.

MISSISSIPPI.

There is very little variety in my work, and it is of the most discouraging character. The three places I serve are old parishes, which have been broken down by the war, and the people are so much depressed financially that it is almost impossible to arouse anything like interest in the Church. I am indulging the hope that our town will soon be placed on the line of a very important railroad, which will probably increase our population and business to a considerable extent, and the Church will have a good prospect to take hold of her proportion of the incoming population. We are sadly in need of a Church building here. In the last two years, notwithstanding the depression, we have raised \$1,500 to pay for a Rectory; we have still \$1,000 to raise; \$300 of this is secure. We get possession on the first of January. We want to pay for the Rectory at home, so that we can go abroad with a better grace to ask aid for our new church. We occupy an old Campbellite meeting-house as tenants at will, and might be turned out at any time. The building of the railroad will almost necessitate our having a new church. The lot on which the Rectory stands is large enough for a church.

Since my last report I have been travelling, as usual, a portion of the time, but am now, by direction of the Bishop, located at this place, where I propose to try to build a church, and have good reason to think the prospect of success fair. I officiate here every Sunday morning, and at Enterprise, seventeen miles down the Mobile and Ohio Railroad, every Sunday evening. Am getting a Sunday-school under way at this point, and reorganizing generally. I am glad to report that the chapel at Iuka is almost ready to be occupied. It is quite a neat building, and an ornament to the town. At Macon a neat fence has been put around the church lot, at a cost of about \$260, and the Sunday-school is progressing well. I have (besides my constant sermons, lectures, etc., while travelling) baptized two infants, one adult, performed one marriage, and buried one. I have done considerable work, which, although it cannot be put on paper, I trust the MASTER will own at the last great day.

MISSOURI.

I still have charge of St. Paul's Parish in this city, to which I give every Sunday morning, leaving only the evenings for Missionary work. Besides the places reported from, I visit occasionally Plattsburg and Lathrop, in Clinton County. I have also held several Services in West Kansas City during the winter. If we had a house there we could get together quite a congregation. I am hoping that the Bishop will visit these places during the summer or early part of fall, as there are a few persons for Confirmation in each.

SOUTH CAROLINA.

The heat at this season is very oppressive ; but by the goodness of God I have been able to fulfil my appointments, with one exception.

In our climate, so enervating to body and mind, a Minister is not only personally hindered, but is discouraged by the apathy and apparent stagnation of life in the Sunday-school and in the work of the parish. We sorely need patience, like the farmers all around, who are waiting in idleness while the crop is laid by, and these hot summer suns are maturing it. At such a time it was truly refreshing and encouraging to my heart to receive from you that note of Bishop Cox, informing us of the noon-day prayer for Missionaries. I have no doubt the Missionaries in heathen lands and at home will feel strengthened by it. I for one will strive to remember at noon-day to lift up my heart to the LORD of the harvest to bless and prosper His kingdom on earth.

TEXAS.

On the 21st of April we had a visit from our truly Missionary Bishop, ever abundant in labors for CHRIST and His Church.

The ladies of this parish are indefatigable in their work towards erecting a church here. At present we are obliged to hold Services in a store-room, for which the parish pays \$20 a month (specie). The ladies also pay \$25 a month for a residence for the Minister.

The foundation for our new church is laid, and if we could only get a few thousand dollars from our more wealthy brethren, there would be no doubt of the rapid growth of the Church here. We want a church building in this town. Who will aid us in the good work ? I cannot help crying to my brethren, "Give to CHRIST ; give to CHRIST ; make His work not only to revive, but to flourish, in the midst of the years." Let only one family omit their visit to Saratoga or Newport this year, and give the same amount to this distant and very important parish. Its name is very significant,— "Church of the Good Shepherd." The name of the town is also significant,—*Corpus Christi*—the body of CHRIST. Who will help to *edify* the body ?

In Rockport the work goes steadily on. Our little chapel is a silent but eloquent witness as to what our earnest people can do in building temples to the honor of the Most High. May we all be blessed in our several spheres where laboring for Him !

A SAMPLE OF WESTERN MISSIONARY WORK.

It gives us pleasure to transfer to our pages, in the following extracts, the larger portion of the interesting Annual Sermon of the Rector of St. Michael's Church, Boise City, Idaho. As a statement of work on the frontier, in the present condition of our Western Missions, these extracts, it seems

to us, are eminently worthy of a place in this magazine. They show the character of the field, the nature of the work, the discouragements and obstacles encountered, and withal the unflagging persistency of the Missionary, which secures as the results of his labors something more abundant than the "gleaning grapes" of his text.

As a sample, therefore, of present earnest work and its rewards, these extracts are interesting and valuable. But, prospectively, they are likewise of value. As a matter of permanent record, they will possess much interest hereafter in a comparison of such work as we trust the future is to witness in this Western Mission field with that which these extracts exhibit. The day of small things, not despised, but diligently improved, is, we hope, to lead the Church on, in this department of Christian enterprise, to bolder and more noble ventures, and thus to correspondingly vaster results.

Our good brother of Idaho selects—very modestly as it seems to us—the following passage of Holy Scripture as the text of his

SERMON.

Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD GOD of Israel.—ISAIAH xvii. 6.

I apply this illustration to ourselves. We are to review the work and progress of five years. It is a peculiar and unexpected fact to me that I am standing here to-day, and that I see so many faces that have been familiar to me for that length of time. Five years ago I do not think that any of us expected to be here now. The newness and distance and changefulness of this region render our situation as pastor and people quite uncommon in the history of early attempts in laying the foundation of religion in a newly settled country; and I am sure that you share with me in more than the ordinary emotions of gratitude and tenderness with which we recal and gather what results we may from so long a period of uninterrupted work. By using the illustration in the text, I would not in the least lower the value of our harvest; but aiming at the truth, while we may regret that it is not a richer and fuller one; and while, as faulty and imperfect workers, we have good reason to upbraid our want of energy in a whole-hearted consecration to our blessed MASTER, and our want of fidelity in taking responsibility, we may justly and humbly be thankful to our loving FATHER, that we have gathered a few precious gleanings, that the outmost boughs bear good, ripe fruit that is cheering to human endeavour, and, we trust, pleasing to the God of the Vineyard, the gracious Bishop and Shepherd of our souls.

Society here is emerging from chaos, and, through the dear keeping of God, we, as a church, have reached a point where we can safely assume that we have a history. I will relate that history as far as it illustrates our material progress, and as far as facts and figures and human language can indicate and measure spiritual growth.

THE YEAR'S SUMMARY.

But first, according to the usual custom after the election of a new Vestry, I will make a statement of the present condition of the church, as shown by the work done during the year past. The number of public Services dur-

ing the past year has been 146, an average of nearly 3 a week. Of these Services, 19 have been in Idaho City, and 6 in Silver City; and 23 on week-days. The number of communicants reported last year was 31. There were added by Confirmation, 8; added by removal into the Parish, 3. Lost by removal, 6. Present number, 36. I only report those who are confirmed, and those who have actually communed during the year. The Holy Communion has been administered 13 times, with an average attendance upon it of 18. The number of different persons who have participated in the Communion is 45. The number of families directly connected with the Church, either by baptism of some of the members, or by regular attendance and contributions, is 52; individuals, 230. The average attendance on Sundays has been 75; on week-days, 47. Whole number of Baptisms, 19; 14 infant and 5 adult. Of the Baptisms, 8 were in this place, 9 in Idaho City, and 2 in Silver City. At the Bishop's fifth annual Visitation there were 13 confirmed—8 in this place, and 5 in Idaho City. There have been 12 marriages—in this place, 7; Idaho City, 3; Silver City, 2. The number of burials 10; 8 here and 2 in Idaho City. I have made during the year 437 pastoral visits in 140 different families. The number of different scholars that have attended the Sunday-school during the year is 145. The actual number now belonging to the school is 110, with 10 teachers, and an average attendance of 56. The increase in the attendance and apparent interest is quite marked. The first four months the average was 45; the second four months, 51; and the third four months, 70. There is not included in this the Bible Class, with an average attendance of 10 young men for the last five months. The whole number of different scholars that have attended the Parish School is 76, with an average attendance of 38. The first term the average was 20; the second, 40; the third, 50;—60 being the present number.

GROWTH.

While these figures are but a slight advance upon those of last year, there are some indications of a steady and healthy growth. And as for the silent, unseen influence of this work, how much religious knowledge acquired, how many hearts touched by God's HOLY SPIRIT, how many souls lifted up into holier purposes of life, how much reverence for God and His Truth deepened, how many sorrowing hearts encouraged and lightened,—we cannot measure by words; we can only leave it all in the hands of our Heavenly FATHER, with humble, trustful prayer.

OFFERINGS FOR THE YEAR.

That you may know how much of your means you have devoted to God's Service, and how your contributions have been expended, I proceed to give an account of the financial condition of the church. While the Bishop was here last summer, the Vestry decided to have collections in the church at every Service. It is the true Christian principle that the Church should be supported, not by asking for money on a business basis, but that giving is a part of worship, an act of devoting a part of what God has entrusted to you to His service; and therefore we should give under the same class of motives that we pray, and so make it an act of worship by offering what belongs to God upon His Altar in His Church. The offerings at the Holy Communion have been \$212.38, including the very generous Easter offering of \$66.77 for the fence. The offerings for current Parish expenses, the second and fourth Sunday evenings of the month, amount to \$133.64. The offerings at other times are applied to the Rector's salary, and since last July have

amounted to \$290.97. From this sum was taken to apply on the Communion Fund, \$33.63, and to apply on the Parish Fund, \$73.44. The Christmas and Easter offerings of the children were \$40.14, making the whole amount received through the Offertory \$677.33. There have been raised by subscription and otherwise as follows:—Rector's salary, \$705.00; for Christmas tree and Sunday-school books, \$240.40; net receipts of Children's Concert, \$92.72. The expense of the Christmas tree was \$148.41; book-case for Sunday-school library, \$30.00; leaving \$154.71 for the purchase of Sunday-school books; making the whole amount raised in the Parish \$1,793.57. We have made no offering for objects outside of the Parish, except the required collection for the Domestic Missionary Society, which was \$20.00.

SUMMARY OF WORK.

I will now give a summary of the work done by the Church during my pastorate. Whole number of public Services, 653; 529 in this church, 80 at Idaho City, and 44 at Silver City. Sermons and lectures, 530. When I arrived here, in 1867, I found 9 communicants. There have been added 60; lost, 33. Present number, 36. The whole number of persons who have been communicants in this church is 84. Of the 9 who were here at the first, only 3 have removed, and out of the whole 84, only 3 have died. The total number of Baptisms is 127: in Boise City, 62; Idaho City, 53; Silver City, 12—infant, 98; adult, 29. There have been 33 marriages celebrated: 22 in this place, 6 in Idaho City, and 5 in Silver City. Burials: in Boise City, 48; Idaho City, 6; Silver City, 1; total, 55. I have made 1,900 pastoral visits. The first Sunday of my arrival here, there were 3 teachers and 8 scholars in the Sunday-school. Two of the teachers are still in the school; 1 has removed. Of the scholars, 3 only remain; 1 as teacher, the rest have removed. At that time there were 4 teachers and 18 scholars actually belonging to the school. There have been 25 different teachers, and 240 different children connected with the school, during the past five years; the number at present being 10 teachers, and 110 scholars. There have been 500 volumes of Sunday-school books bought, and 8,160 Sunday school papers distributed. The Parish School has had 150 different scholars, and an average attendance of 45.

FINANCIAL SUMMARY.

In the summary of finances we shall find more than "two or three berries in the topmost bough." All the branches are very generously laden by your open-handed liberality. The amount of the offerings laid upon this altar during these years, I trust accompanied by faith and prayer, has been \$2,640, and the whole sum raised in the Parish, \$10,175. This is a large result when we take into account that this is a new community, with no accumulated wealth, and the limited number of those who are disposed by Christian or moral principle to support Christianity. There have been applied in this Parish, from abroad, by grants from the Domestic Missionary Society, gifts from the Bishop, and raised by myself at the East, \$9,195. While I am perfectly satisfied that it is the duty of the wealthy churches at the East to give far more than they do, for planting the Gospel and the Church in the new, growing West, yet we have reason to be thankful to God and to Christian givers that we have received nearly as much as we have raised ourselves. The total cost of the church building, as it stands, including organ, font, bell, school-room furniture, and Bishop's Chair, is \$4,830. Of this amount \$2,630 were raised here, \$1,700 at the East, and \$600 given

by the Bishop. The whole cost of the Rectory is \$1,750; of which \$727 were raised here, \$125 given by the Bishop, \$650 obtained at the East, and \$248 applied from my own income. The expense of the Bishop's block of town lots was \$300, making the total cost of Church property here \$6,880. There have been scholarships for the Parish School provided at the East, and by the Bishop, amounting to \$555.

TRUE PROGRESS.

These facts and figures create their own impression without any extended comment. Only one remark I would make, to call your attention to the true and gratifying fact which they illustrate, that a steady and persistent stream of well-doing, scarcely perceptible as the current of time runs along, produces larger and more lasting effects than we are wont to imagine until the whole results are gathered up and set before us.

HISTORICAL SKETCH.

Four years ago, in my Annual Sermon, I traced the history of the work connected with this church from its origin. Though the main events are still fresh in the minds of some, I may give a sketch of the things more important for the sake of those who are not familiar with our earlier history.

In the early part of August, 1864, on a Saturday evening, a Clergyman riding up from Oregon on horseback, packing his luggage on another horse, camped in the valley a few miles below Boise City. The next morning he rode in, and in the evening held the first religious Service in this town, in an adobe building that stood on the corner of Idaho St., opposite Hart's Exchange. This was Sunday, August 7th, 1864; and the Clergyman was the Rev. St. Michael Fackler. He remained here about two years, and our present position is due largely to his thorough pioneer work. Even at this day I often meet with traces of his faithful and unostentatious labors. This church was built in the summer of 1866, and the first Service held in it, Sept. 2d. I arrived here July 12, 1867. On the 28th of August, the same year, the first Parish meeting was called, a Vestry elected, and the church named "St. Michael's," as a memorial of the Rev. St. Michael Fackler. There were ten persons present at that meeting, four of whom have since removed. Of the Vestry then elected, two only remain as members. The first Confirmation ever held in the church was on Oct. 13th, Bishop Tuttle officiating. Of the five persons then confirmed, two only have removed. Nov. 2d, the same year, the Parish School opened with fifteen scholars. During about half of the time of my residence here, there has been no other Protestant Minister in the Territory. In July, 1869, the Rev. H. L. Foote came to my assistance, remaining two years. Beside his ordinary routine work, and the improvement made in the Church music, there is much due to his taste and energy in the improvements made in the church building in the fall of 1870, into which he entered with much heartiness. Doubtless this place will always retain in his mind tender associations; for, not long after he came among us, his young wife was suddenly taken from his side by the hand of death, and her mortal remains now lie in our valley.

CHILDREN'S WORK.

I cannot but mention the loving work of the children, though the results of that work are so familiar to you. For two years and a half, with patient steadiness they contributed their little offerings, without any interruption, looking forward with hopefulness, a very long time for children to keep up

their enthusiasm, until at last, early in January, 1870, they had the happiness of seeing this beautiful stone Font placed here, procured by their small gifts, which had then swelled to the sum of \$212. Since then they have bought the Service Books used in the chancel, and the Bishop's Chair, all costing \$65; and they have now on hand \$20 for a tablet with the Commandments, to be placed over the Altar.

AN UNINTERRUPTED PASTORATE.

It is worth marking, and a matter upon which we may thankfully congratulate ourselves, that the Church and Christian work here has been permitted to go on for so long a period without interruption. It is quite an exceptional case amid the frequent pastoral changes in the country, and especially in the great ebb and flow of population in mining regions. I have been longest in the field of the Clergymen in Bishop Tuttle's Jurisdiction. Of the eleven Ministers of our Church who were in Colorado when I came, only one remains. Out of forty-three Clergymen in California, all but eleven have made changes since my residence here. Out of twenty-two members of my class in the Theological Seminary, only one has been settled without change as long a period as my present pastorate.

THE PARISH SCHOOL.

As a special instance of permanence in direct connection with the work here, may be mentioned the Parish School. It is very seldom that a school starts so early in the origin of a new country, and sustains its existence without interruption from the beginning; and, to those who have taken the trouble to observe, the fruits of this steady permanence are quite marked. Under its present management it has taken a position which, it is no boast to say, but the simple truth, in carrying the scholars along with solid, thorough, intelligent advance, is fully equal to the best schools of the same grade of pupils in the old States. I know not whether the idea and motive of the school are fully understood. The governing object is to establish a school which shall furnish a Christian education, in distinction from a godless education. Not a school in which to make bigots and narrow-minded sectarians, but to keep the constant fact in the children's minds, that intellectual progress is not to be divorced from Christian principle. Therefore, while distinctive religious instruction is reserved for the Sunday-school, and nothing is taught in the Parish School that can hurt the opinions of any fair-minded Christian, at the same time, as it is a Christian school and a Church school, it is the aim and endeavour to keep it penetrated and surrounded by a religious atmosphere, impressing upon the pupils reverence toward God, kindness and manliness toward each other, truth and purity in life, courtesy in behaviour, and obedience to parents and teachers. One mistake I wish to correct. It has been supposed that there is a surplus income derived from the school; that somebody is making money out of it. The fact is, the school has never been self-supporting from its origin. It has always required outside help in order to provide a respectable salary for its teachers. The Rev. Mr. Foote put into the school, out of his own pocket, nearly \$200.

THE CHOIR.

I am sure the congregation will join me in a word of thanks to the choir, for their long and faithful services in conducting the praises of God in the worship of His House. It is very easy, under the excitement of enthusiasm, to get up music for a special occasion; but to persist diligently, through summer and winter, for a long series of years, is a test of character and de-

votion, and worthy of grateful appreciation. And more than all—an unexampled instance in the history of choirs the world over—it has all been done without any spasmodic outbreak or chronic quarrel.

RECTOR AND VESTRY.

This occasion gives me opportunity to express, with sincerest earnestness, the deep feelings of gratitude in a certain direction that have never been absent from my mind during my ministry here. The relation between Rector and Vestry is a peculiar and delicate one. The action and animus of the Vestry have very much to do with the happiness and success of the Minister. It is with peculiar pleasure that I can say, without qualification, that the successive Vestries of this Parish have ever been, not only courteous and gentlemanly, but broad-minded, generous, wisely conducting the temporal affairs of the Parish ; but especially, always anxious, earnest, and thoughtful in their endeavours to keep my every temporal want supplied, and to save me from all uneasiness and disquietude that would disturb my mind in its proper work. The thankless and troublesome work of keeping things in order, and avoiding friction in the outward organization of a church, is not appreciated by those who know it not. I can assure those who have been members of the Vestry that I have thoughtfully appreciated their labors.

THE SUNDAY-SCHOOL.

In another direction there is faithful, unostentatious labor that goes unrecognized by the world. The present condition of the Sunday-school, more hopeful and prosperous than ever before, is due, under God, largely to the fidelity and earnestness of the teachers. I know that to whomsoever is given the happy privilege of putting one thought or starting one influence in a child's mind, that shall hereafter, by God's grace, bloom in the fruit of a noble Christian manhood or womanhood, is doing a greater work than noisy reformers, and asks not man's plaudits, but rests in the sweet assurance of the dear FATHER's approval.

ORGANIZATION.

Now for the future I have but one suggestion to make, aside from the general exhortation that we might do a great deal more than we now do. We might find much more work to do for God and His Church, if we would set our hearts and thoughts about it. We might use our influence more to bring wayfarers to church. We might be more kindly, and courteous, and sympathetic to strangers. We have very few sick, very few poor, but we have a fence to build, and improvements to make on the church. We might attend church more regularly. I should like to see some faces here in the evening which I never see except at the Morning Service. The one suggestion I have to make is to the ladies of the congregation, that they establish themselves into a permanent organization, for regular, systematic, organized, permanent work for the Church ; not for a limited time for a special object, but perpetuated for doing something, however little it may be, all the time. Woman's work has lately taken an enormous stride throughout the Christian world. Let us fall into the ranks. See what you have done : when this church was built, of the \$2,000 in coin which were raised, the ladies procured \$1,270 ; and only \$730 were obtained by subscription. Of the \$727 for the Rectory, the ladies provided \$553. Yet we earnestly request that you take this suggestion into serious consideration, with these two ideas foremost : permanency and steadiness of work. We have notably illustrated how great things can be done by the steady accumulation of little things.

PERSONAL HOLINESS.

And last of all, and most of all, let me earnestly and affectionately urge upon all who love our LORD JESUS CHRIST and His Church, to be diligent in keeping the personal Christian graces bright ; to be steadfast and constant in prayer, for ourselves, for our Church, and for those who have not confessed their faith in the Blessed SAVIOUR ; and to be careful to walk before the world as honest, known Christians, humbly and hopefully expecting, with God's blessing, to gather some rich gleanings, to see some fruit fall from the shaken olive-tree, and to behold a few ripe and perfect berries on the outmost fruitful boughs.

CRITICAL NOTES ON READING AND PREACHING.*

By REV. FRANCIS T. RUSSELL, M.A., *Professor of Elocution in the Berkeley Divinity School, etc., etc.*

ARTICLE XVIII.

EMPHASIS.

A CLERGYMAN writes from the West : " There is a passage in last Sunday's Morning Service which I am not certain that I read correctly. It is this, ' Almost thou persuadest me to be a Christian.' An eminent Clergyman of the Church, who died a few years since, was accustomed to read it with a strong emphasis on '*me*.' I think it is generally read with the emphasis (not a strong one) on '*Christian*.' I should be glad to hear from you how the passage should be read."

The Critic might very properly respond to the writer : " I should be very glad to hear from *you* how the passage should be interpreted." There are no less than four differing interpretations of the passage by eminent authorities. Who shall decide when Doctors of Divinity disagree ? Perhaps the better plan is to give to the general reader the substance of the reply given to the writer of the letter.

I. If the meaning is according to the *surface-meaning*, so to speak, of the authorized version, and King Agrippa is really pondering the force of the Apostle's words, and half inclined to submit himself to the truth and become, like St. Paul, a believer in CHRIST, is earnest and honest, then the emphasis is upon "*Christian*." St. Paul almost persuades him to be—what ? a Christian. " Almost thou persuadest me to be a *Christian*." This is the interpretation commonly given, and the one,—according to Dean Alford, himself dissenting,—“ which is given by most of the ancient commentators.”

II. If, however, the king is thinking of St. Paul's conversion, and, submitting himself to the influences of the hour, thinks that it would be well for *him*, also, to become a Christian, like St. Paul, then the sincerity of his half-persuasion would give the emphasis of antithesis on "*me*," as though he had said to St. Paul : "*Thou* art a Christian, and thou almost persuadest *me*, also, to be one." This meaning would give force to the response of St. Paul, " I would to God, that not only *thou*," etc.

III. One other of what might be called the sincere expressions of the king : by placing the chief emphasis upon "*almost*" and "*persuadest*," we

* Entered according to Act of Congress, in the year 1870, by Rev. A. T. TWING, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

should express the profound feeling of Agrippa and the troubled condition in which his mind was under the eloquent appeal of St. Paul.

IV. Then we might pass to the study of the passage as expressing *irony*. And this might relate (*a*) to the *manner* of the conversion by which the Jew was to become a Christian, or, (*b*) more particularly to the proud king himself. The reader will find in Wordsworth's Commentary a very interesting discussion of both these views. The first, however, involves a change in the translation, instead of *almost*, "*in a short time*—like thine own sudden conversion thou persuadest me—you persuade yourself that you can make *me* a Christian, as you *were* made." Several of the commentators adopt the above interpretation, as expressive of the irony and contempt of the king. If this is the true interpretation, then the emphasis falls with ironical inflection on "*me*." We cannot give the meaning of the proposed clause,—*in a short time*,—by the present translation. And, by way of complicating the matter, we can find in Lange's Commentary a summary of the different interpretations where ancient and modern authorities are made to tilt indiscriminately at each other, and we are left, after all, in doubt as to which one writer, or class of them, is to be followed. "Let every man be fully persuaded in his own mind,"—only let him have some persuasion if possible, and if not, then let him at least think of the matter, so that in the reading he may at least know that he aims to give some *particular meaning*, or *none whatever*. The original tongue does not seem to help us to a gift of interpretation in this instance, for scholars disagree in their understanding of it.

A PASTORAL LETTER.

THE Delegate Meeting in Western New York, as the readers of this Journal have already been informed, was a profitable one in its immediate spiritual and financial results, and profitable in such encouraging promise for the future as was clearly involved in the emphatic interest which it aroused in behalf of the Mission work of the Church. In these two relations the Meeting was, in a true sense, successful; and in view of the manifest blessing which had accompanied and crowned this series of Services, we could not but be gratified and cheered. We looked for no other immediate or prospective returns than such as we have indicated; for these, it appeared to us, of themselves had given to this particular Meeting a certain excellence distinguishing it above others that had preceded.

But we were to be most agreeably surprised. Something more was to be at once the fruit of this Delegate Meeting,—something which, although not in the least anticipated by us, really forms the fitting climax of the whole matter. The warm sympathy and the stimulating zeal of the Bishop of the Diocese, while they gave peculiar interest to this Missionary Meeting during its progress, were not to pass away, it seems, with the occasion itself. They have found permanent expression in one of the most beautiful and suggestive Pastoral Letters we have ever seen. So admirable indeed is it, and withal so thoroughly practical, that—although addressed of course specially to the Clergy and Laity of his own Diocese—we feel constrained to give it a pub-

licity as wide-spread as its appearance in these pages can secure. Our readers, we are confident, will thank us for thus putting them in possession of so valuable a contribution to the Missionary literature of the Church.

A single paragraph of the Pastoral, as will be seen, refers to offerings to be made for two departments of the Mission Work of the Church on designated days which are now past : and hence, in our use of the Letter, there is in this regard a slight anachronism. But we did not feel at liberty, as we certainly had no disposition, to omit any portion of this very able and interesting Paper.

PASTORAL LETTER.

To the Reverend the Clergy and the Laity of the Diocese of Western New York :

MY REVEREND BRETHREN AND BRETHREN OF THE LAITY : The Delegate Missionary Meetings which have been held in this Diocese during the Octave of Pentecost, have awakened a new sense of duty and of privilege in many Christian hearts, with respect to the Missions of our Church. The Blessed SPIRIT, whose divinely sanctioned Festival we have kept in so congruous a manner, seems to have vouchsafed His inspiring influences. From many of the Laity, as well as the Clergy, I have heard the most gratifying expressions of interest and satisfaction. "But," said a Christian lady, "the next question is, how shall we secure the results, and make this awakened interest lasting?"

I feel prompted to do my part, therefore, to this end. This memorable year of Jubilee has been marked by many tokens of a new era of Missionary exertion and success. The heroic labours of our Missionary Clergy, under their able and devoted chiefs, and the success with which God has blest these labours, have stimulated a holy enthusiasm in behalf of their work. Before this practical ardor and effort, party-lines have faded : the evils of extremes and factions have been dwarfed ; and all that is good has been so largely developed, that there is cheering evidence of a degree of unity and co-operative activity which we have never seen before. To the Blessed SPIRIT of Peace and Love, and to the Great Head of the Church Who hath sent Him, be all the praise and glory.

I now invite your earnest attention to practical views of this great matter which have been forced on my convictions, during our Conferences, this week.

1. We of the Clergy must bring the Missionary work, in all its bearings, before our congregations, more systematically, as an element of their Christian Life. Work for CHRIST is quite as much the end and aim of preaching, as dogmatic Truth ; and there is no practical evidence of Faith, Hope or Charity, where indifference exists with reference to the Church's commission of UNIVERSAL EVANGELIZATION. So long as two-thirds of mankind hardly know the name of JESUS, no Christian, who bears that name in his heart, can patiently endure a state of indifference to the Missionary work. Our people forfeit their claim to bear CHRIST's name, if they are without living interest in publishing His Gospel.

2. Our Vestries and our Congregations must be made to understand that the whole history of our Church demonstrates one thing as a fact : that local Churches prosper, just in proportion as they take an active part in the work of the Church at large. Account for it as you may, this is the testimony of experience, in city and in country. No policy is so fatal to a parish as that of a narrow and selfish devotion to its own support. Every parish can

recognize the principle of giving, at least, *what they can*. It may be little at first, but it is astonishing how such littles increase, and how everything little disappears, in the same proportion.

3. We need a more general circulation of that very interesting periodical "THE SPIRIT OF MISSIONS." Its cost is almost nominal; the information it diffuses is of the greatest interest and importance, and it is a blessing in the household. Let the trash and garbage which are so widely circulated under the name of Literature be banished from Christian homes, and then every family will be able to supply itself with healthy Literature and with this valuable periodical.

4. We need local associations. Every congregation should have one: and four times a year, in our Ember-seasons, for example, our rectors might call them together, for Missionary prayer; for imparting information concerning the Heathen world; concerning ancient Churches, and their tokens of reviving life; concerning our own growth and history, and concerning the wants of our Missionary regions, as set forth in the letters and appeals of our Missionary bishops.

5. We need a registration, in every parish, of all those in the parish who recognize and accept the principle of our Missionary System, viz.: that every baptized Christian is a Christian soldier, and as such is bound to sustain and carry on the work of the Church of CHRIST in preaching the Gospel to all the world. This is a matter of prime necessity.

Brethren, our next Missionary Collection is that for Foreign Missions, on the coming 14th of July, when I trust Sermons will be preached on the subject. Ample information may be gathered out of the "Jubilee-number of THE SPIRIT OF MISSIONS;" the best tract on the whole subject that can possibly be circulated. I suggest that on Sunday, the 18th of August, a collection be added, in behalf of the work among the Coloured people of the South, whose spiritual condition cries against us unto God. During the week which that Sunday ushers in, falls the 300th anniversary of the awful "Massacre of St. Bartholomew's Day." I feel it my duty to remind you that the spirit which created that massacre not only still survives, but is at this moment active and raging with new fury. It is organizing a general "MILITANT" Association, in connection with an effort to seize and manage the Coloured vote of the South, against the free institutions of our country. If we neglect the souls of these people, may not judgments come upon us from such sources?

Brethren, while we are clothed in purple and fine linen and fare sumptuously every day, behold this Lazarus lies at our door. Dares any one of us to say with Cain—"Am I my brother's keeper?" I am afraid God is already answering in His Providence—"The voice of thy brother's blood crieth unto Me from the ground."

Most earnestly do I commend these considerations to my Diocese. Luxury, riotous living, extravagance, waste, and all the crying sins that attend these things are rapidly eating out the conscience of this land. The time has come when those who seek a heavenly country must turn their back upon such a Sodom, and "escape for their life." Who, then, is on the LORD's side? Even a few Christians of primitive zeal and fidelity to the MASTER, will accomplish more than thousands of nominal and worldly Churchmen; and on those who are willing to be Christians indeed the Church must now rely. Let us give a short time, at least, daily, to meditation, before we offer our daily petition—"Thy Kingdom come." Who will resolve that such meditative prayer shall be made part of his life? I

propose this inquiry to the thoughts of all candidates for Confirmation, and I trust that all pastors may be led to enforce it, in the training of Confirmation-classes.

And, commending my Diocese to the influences of that Blessed SPIRIT Whom we have all invoked so solemnly, this week,

I am, my Reverend brethren, and dear brethren of the Laity,
Affectionately, your chief-pastor under CHRIST,

A. CLEVELAND COXE,

Bp. of Western New York.

SEE-HOUSE, BUFFALO,
Whitsun Week, 1872.

CHRISTIAN EDUCATION.

ONE of the most hopeful signs in connection with Church work at the West, is the success which is crowning the efforts of our Missionary and other Clergy in the behalf of Christian Education. To plant the Church in places not blessed with her Services, to multiply stations, to build chapels, to reclaim and gather in the wandering, to seek for CHRIST's sheep that are scattered abroad, to minister the Word and Sacraments;—all these, of course, are portions of sacred work, and portions which we have good reason to believe our Western Missionaries are faithfully performing. These are the normal exercises wherein they are fulfilling their vocation and ministry.

But, besides all these, there is something else to be done *at the West*. And this fact is clearly seen by those who are doing the Church's work in that section of the land. Recognizing the *abnormal* condition of their field of labor, and adapting themselves to the peculiar circumstances of their position, many of these pioneers of Christian civilization—as wise-headed as they are warm-hearted—find a large and very promising sphere of influence and usefulness in the education of the children. Now, to come down to the details and routine of the school-room may not perhaps seem at first sight a very ambitious or dignified mode of fulfilling one's office as a Minister of CHRIST and Steward of the mysteries of God. But these men see, in connection with their performance of regular ministerial labors, an opportunity Providentially offered them of doing a great and lasting work through present but humble means. They do not hesitate to improve such opportunities. And this sort of labor which they are now engaged in, as it were below the surface of observation, will bear good fruit in the generation that is coming up. What is done thus humbly, and as if in secret, will appear by and by in the form of a Christian manhood and womanhood. These men are builders, wise and loving ones too, and they are building with reference to the best interests of the Church and Nation; and hence, they begin at the foundation.

It will be observed that, in what we have been saying, our reference is not to those Educational Institutions for young men and women at the West

—Institutions increasing in number every year, God be praised!—in whose *curriculum* the heart is provided for as well as the head. What we have in mind is something far more humble than such Seats of Learning. We are thinking of those many and multiplying cases where our Clergy, while imparting to children the rudiments of a secular education, are at the same time training them up in that knowledge which will make them wise unto Salvation. God bless and reward the faith and patience and humility of all such as are engaged in this work of laying foundations! So far forth as they are able, they are securing the only true and abiding *basis* for society and the Church in that large section of our Mission field—the West.

But, of course, Christian Education ends not with childhood. And hence it is a sincere pleasure to us to know that what these men of humble minds and loving hearts are doing in the comparatively retired fields of labor where their lot is cast, others also are doing, in a more conspicuous sphere, in the Educational Institutions to which we have referred. In both cases the object in view is the same—to provide for the soul as well as for the brain; to develop and cultivate the affections as well as the intellect; in fine, to impart such an Education as will prepare the recipient for both this world and the next.

Among such Institutions as are of a higher grade, the two mentioned in the extract which follows are taking prominent rank. Dr. Breck's many friends at the East will rejoice to read the statement which he makes to us in a letter just received, and to learn how successful his latest venture of faith and devotion in the cause of Christian Education bids fair to prove. We are very sure we express the feeling of those many Christian men and women who for years have been following our beloved Brother with prayers and offerings, in sending to him sincere congratulations at his having reached the present stage of his important Educational Enterprise.

“Through the instrumentality of friends in the Eastern States, and upon this Pacific Coast, I am enabled to complete the building, commenced a year ago, for the Boarding-school for Young Ladies, known as ‘St. Mary of the Pacific.’ This is intended to become the Diocesan School for the daughters of California, and is the counterpart of the ‘Missionary College of St. Augustine,’ Benicia, which has a Department called the Grammar School, in which are upwards of seventy boarders. We shall now have provision in St. Mary's School for nearly fifty boarders and forty day scholars.

“You will readily understand what powerful auxiliaries these Schools must become, for the spread of Church principles in the hearts of the rising generation, and what work for CHRIST will be wrought through their instrumentality.

“Look at Nashotah and Racine; look at Seabury Hall and Shattuck School; look at the Schools in our Western Dioceses for the education of sons and daughters;—and then our friends will understand what Benicia of California, and Portland of Oregon are doing for the Church of ‘Sunset Land.’

“Yours affectionately,

“J. LLOYD BRECK.”

INDIAN COMMISSION.

Missionaries and Teachers among the Northwestern Tribes.

NEBRASKA.

Under Bishop CLARKSON.

At Santee Agency—

Rev. Sam'l D. Hinman, Presbyterian.
 Rev. Paul Mazakute (Native Dakota), Presbyterian.
 Rev. Christian Taopi " Deacon.
 Rev. Luke C. Walker " "
 Miss Emily J. West, Teacher.
 Miss Mary J. Leight, "
 John Chapman (Native Dakota), Teacher.
 Thos. Kicosmani " "
 Alex. Pay-pay " "
 John Wapaha (Native Dakota), Catechist.
 Thos. Robinson " "
 Philip Weston " "
 Daniel Graham " "

NIOBRARA—(Jurisdiction formed out of Dakota).

Under Bishop CLARKSON.

At Yankton Agency—

Rev. Joseph W. Cook, Presbyterian.
 Rev. Luke C. Walker (Native Dakota), Deacon.
 Miss Anna M. Baker, Teacher.
 Miss Ella Thorington, "
 David Tatiyopa (Native Dakota), Teacher and
 Catechist.
 Frank Vassar (Native), Catechist.

At Choteau Creek—

John Robinson, Teacher in charge.
 Edward Ookiye (Native), Catechist and Teacher.

At White Swan—

Walter S. Hall, Teacher in charge.
 Andrew Jones (Native), Catechist and Teacher.
 Baptiste Defou (Native), Catechist in the Half-
 Breed Band.

At Ponka Agency—

Rev. J. O. Dorsey, Deacon.
 Mrs. M. S. Stanforth, Teacher.

Crow Creek Agency—

Sister Anna Pritchard, Teacher.
 Sister Lizzie Stiteler, "

Cheyenne Agency (temporarily quartered at Fort Sully)—

Rev. Henry Swift, Deacon.

MINNESOTA.

Under Bishop WHIFFLE.

At White Earth Reservation—

Rev. J. J. Enmegahbowh (Native Chippewa), Pres-
 byter.
 Alex. Vin'on (Native), Teacher.
 Mrs. — Spears, Teacher.

WISCONSIN.

Under Bishop ARMITAGE.

At Oneida Agency—

Rev. E. A. Goodnough, Teacher.

A MONTH AMONG OUR INDIAN MISSIONS AND AGENCIES.

WE continue from the August number of *THE SPIRIT OF MISSIONS* the notes of travel and wayside sketches taken during the recent visitation of our Indian Missions in Nebraska, Dakota, Minnesota, and at Green Bay, Wisconsin, by members of the Executive Committee.

"*Napoleon's Ranch,*" *Dakota, May 30th.*—Left Yankton Mission and Agency this morning at seven o'clock, for Crow Creek Agency, on the Missouri river, distant one hundred and five miles. Our road to Fort Randall, through the Yankton Reservation, which lies along the rich bottom lands, with a frontage of thirty-five miles on the Missouri, lay for a part of the way in the track of a recent waterspout, which, it is said, broke on the bluffs, a few miles back from the river, flooding the low lands and bringing acres of sand down upon the Indians' ploughed fields and springing corn. Miles of our road were buried under water, which sometimes came into the wagon boxes. At Fort Randall we were joined by General Stanley, commander at Fort Sully, and provided with transportation in a Government ambulance, with a guard of soldiers to look after the Government property. Until lately this region has been infested by horse-thieves, gamblers, whiskey-traders and other low whites; the progress of the Northern Pacific Railroad through the upper country having drawn them in that direction. The wretched, solitary log cabin in which we are stopping, was formerly one of their resorts, and more than one murder has been committed in its main room (the bar-room), in which Evening Prayer has just been said. The window shows the passage of a ball through one of its four panes. The landlord and some of the soldiers were present at prayers. We spread our blankets on some coarse hay on the floor

of the bar-room, but the premises are alive with fleas, and possibly insects even more unclean. This is a sample house of the region, and the second human habitation we have seen to-day, in our ride of fifty miles, since leaving the Reservation. It is long, low and dark, like a piratical cruiser, far out alone in a vast sea of rolling prairie, where never a tree or a shrub is to be seen. The cabin is built of cotton-wood logs, with mud chinking and roof.

Flying Pipe's Camp, Elm Creek, June 1st.—When we reached the crossing of Elm Creek, twelve miles from Crow Creek Agency, our destination last evening, we were stopped by a rise of water, and found ourselves in the midst of a camp of Grand River Indians (Yanktonais) returning from a neighboring visit (three hundred miles) to their cousins the Yanktons. They gathered around us when they saw Mr. Hinman in the ambulance, inviting us to pass the night with them, and repeating to each other in low tones of delight, Hinmanee! Hinmanee! The old chief gave up his tepee to our party, and his two squaws soon chopped and dug a trench around it, as the heavens threatened rain. We were made more comfortable than on the previous night in the inn of the white man, notwithstanding the storm and the crowding of our tepee by admitting the soldiers to its shelter. These Indians are living upon corn, which they boil over a fire built of two small sticks of wood adroitly placed against a kettle. Wood in this region is almost as scarce as food. The old chief, who has the same name as one of our Yankton Christian Indians, is the patriarch of the camp. The thirty men, women and children around us, are his wives, children and grandchildren. When we were ready to start at four o'clock this morning, every tepee had been struck, the ponies laden, and the *traviars*, or drag-poles, by which the Indians transport their small children and worldly goods, had been adjusted to the sides of the draught-horses, the women, as usual, performing all the labor and leading the animals out from camp, with babies and burdens strapped to their own backs. Flying Pipe preceded our ambulance, wading into the stream to try the depth of the water, which had fallen two or three feet during the night.

CROW CREEK AGENCY.

This Agency, designated on the maps as Fort Thompson, is the scene of Mr. Hinman's early trials in Dakota, when his Santees had been banished from Minnesota and thrown upon this inhospitable tract to starve. And starve they did, three hundred of them, including all the young children, perishing for want of food. The Reservation contains over 120,000 acres; but only a small part is fit for cultivation, and even on this the crops fail nearly every other year. A portion of the Sioux tribe of Yanktonais are gathered here, the remainder of the tribe being at Grand River and in its vicinity. The number of lodges on the Reservation at the present time is two hundred and twelve, or about 1,200 souls. They are, of course, fed by the Government; without their regular rations they would soon starve. The game has all been driven from this part of the country. Ten years ago the buffalo ranged on this side of the Missouri, but they are two and three hundred miles to the westward now. The rations are issued every seven days, each chief drawing the rations for his band, which is then divided and subdivided to the lodges. The head chiefs now here are: White Ghost, Weze, White Shield, Running Bear, White Bear, The-Man-to-whom-the-Bears-pray, and Stormy Goose.

The Agent at Crow Creek is Dr. H. F. Livingston, nominated to his post by our Board of Missions, to whom the oversight of these Indians

was assigned two years ago. Nothing could be worse than the condition of this Agency and tribe when transferred to our care. The Government employés were living in open adultery with the Indian women, and rows of Agency houses were indecently named after the vile commerce carried on. The Agent bore an equally disgraceful appellation among the Indians, while whiskey "ruled the camp, the court, the grove." The scenes of debauchery witnessed under the old Indian system were too vile to be related in print. But a great change has been effected in the short time that has elapsed since the new policy went into operation. The present Agent, by his activity and personal courage, has entirely broken up the infamous whiskey traffic, which threatened the utter ruin of the tribe at one time, though his life has been more than once in jeopardy at the hands of the border roughs.

Besides the care of the Yanktonais on this side of the river, the Agent at Crow Creek has the oversight of the Lower Brulés, another tribe of the Sioux, living on the other side, in the edge of the great Sioux Reservation. This tribe numbers about 2,200 souls, and is nearly equally divided under two principal chiefs, Iron Nation and Little Pheasant. The former, with one hundred and ninety lodges, and several subordinate chiefs, of whom White Medicine Cow and Iron Eyes are the most influential, live near the Sub-agency, on the west bank of the river, ten miles below this place. Little Pheasant, with his fellow-chiefs, Medicine Bull, Standing Cloud and one or two others, with their bands, occupy a beautiful situation at the mouth of White River, twenty-three miles below the Sub-agency.

Dr. Livingston reports that eleven hundred of the three thousand five hundred Indians under his care planted, this year; an increase of one hundred and fifty on the number last year. When it is remembered that these are still wild, or "blanket Indians," only three or four years ago in the condition described, their capacity to learn and improve is shown in a marked manner. The number of acres planted this year is four hundred, against three hundred in 1871. Most of the land was sown in corn, as it is the only crop at all certain. The Agent reports the health of the tribe good. About two-thirds of them rely upon the medicine of the palefaces in sickness, turning their backs upon their own "medicine men," which for wild Indians is an unusual circumstance. The women, as a class, are virtuous, but have made but little progress as yet in civilization. This people still prefer the tepee life, but are gradually yielding to the necessities of their altered state, and will soon, it is believed, settle down and adopt the log cabin of their brethren below on the river. The Government employés on the Reservation are all, it is believed, moral men. Nineteen Indians were mustered among the workmen last year, and received wages. They were principally employed as herders.

The day after our arrival being Sunday, we had Morning Prayer at ten o'clock in an old barracks, built of stockades, covered with the mud roof of the country, Mr. Hinman reading the Service and preaching in English. Most of the Government employés were present. In the afternoon the chiefs, head soldiers, and leading men of the tribe met us in council in the same place. They came in gala costume, and no two were dressed alike. Buckskin shirts richly embroidered with porcupine quills cut in thin strips and colored, and fringed with long tassels of human hair, alleged to be parts of scalp locks taken in battle; colored cloth leggings, fastened to the waist, heavily worked with beads in fantastic patterns; and red, blue, or black blankets, with a broad band of white bead-work sewed across the centre, were the styles most in favor. The hair of each warrior was parted in the

middle, front and back, and gathered in two long locks, bound around with strips of choice fur and dropped down in front, one over each shoulder; only the hair of the crown being exempt from this treatment. This, being the scalp lock, the red man's badge of manhood and pledge of valor, is carefully taken up from a space about twice the size of a silver dollar and braided and plumed with eagles' feathers, in accordance with the rank and prowess of the wearer, each feather usually denoting a scalp taken. Faces, and seams of the hair, and bodies (where the bodies are exposed) striped with yellow and red, or, sometimes, white paint, complete the picture of the average Indian toilet for State occasions. The Council was convened for the purpose of presenting the subject of schools and churches, and the room was filled with braves, who listened approvingly to Mr. Welsh's remarks. When he referred to a former visit and his meeting with Bone Necklace (an influential chief, since deceased), and the wish that the old man expressed, that he might live to see God's ministers from the good white men settled among his people, a silence fell upon the circle of chiefs and soldiers, and presently from without we heard the wail of his widow, who was among the squaws gathered around the doors. The mourner's cry was continued at intervals until late in the night.

But we soon found our friends were not disposed to talk much of schools and churches until we had answered some not unreasonable inquiries in regard to the intentions of the Government in allowing the Northern Pacific Railroad to be built, and the telegraph to pass through their Reservation, and in withholding from them the cattle and other supplies promised by the last treaty. In answering these questions, we could, of course, only speak from our knowledge of the views and wishes of the Department in Washington, and these were explained to them, as also the probable action which would be taken on the subject of the Northern Pacific Railroad. The principal speakers were White Ghost (Bone Necklace's son), Weze, who made his maiden speech on this occasion, Fool Dog, a chief of the Fool Band, one of the most intelligent and devoted friends of the whites on the river, and White Bear. -Weze said :

"As when men meet a relative, so have we been made happy by seeing you. You came to our fathers and made friends of them, and we wish to be your friends. We make all our wishes known to our father (the Agent) and the soldier who lives in the Fort on the hill (Gen. Stanley), as you told us to do. Why have our words not been heard? We think it strange that you should speak of schools when we asked for other things first. We cannot eat schools and churches."

Another said : "Though I am small, I will tell you of things that do not please me. You promised us, if we gave up hunting the buffalo and lived upon these lands, we should have food to eat. We do not find it so. We eat up our seven days' food in two days. [How! How! from all the Indians.] What do you think of one small pan of flour for five persons?"

In their hungry and disquieted state we forbore to speak further of schools. We afterwards found the insufficiency of their rations mainly caused by their own improvidence. Mr. Hinman addressed them in their own language. He said they had made him ashamed before his white friends. They had invited him to come and make them like the Santees, and now that he had come with these friends to tell them of things to make their hearts glad they had talked only of their stomachs.

"When the Santees were here they had nothing to eat, and many of them died for want of food; but they did not throw away their schools and churches.

To-morrow we shall go away, and take these things to your brethren, the wild Tetons. If your wise men are not all dead, you will still desire to have these schools and churches for which your fathers asked." Mr. H.'s words produced a deep impression, and they afterwards assured us that they expected these things, but they desired us to use our influence to procure additional rations. Mr. Welsh said, in our country it was the custom not to expect a feast of friends who came to see us; but rather to offer them hospitalities. In the evening our party was invited to a feast in the tepee of "The-Man-to-whom-the-Bears-pray." Our bill of fare was a mixture of French and Indian—black coffee and *boiled dog*. We sat on a buffalo robe spread on the ground, with the two dishes served in two camp-kettles before us, and were each furnished with two tins, one for meat and the other for drink, using our pocket-knives for table-cutlery. If our repast was not a hearty one, it was certainly memorable to the three unflinching white braves who partook of it. The red man esteems dog-flesh a delicate and savory dish.

Was it to excuse their weakness or to honestly confess their mistaken prejudice, that our dog-feasters afterwards averred their preference for it to the pork of our Dakota white ranches?

The most interesting event of this day, however, was the Service in the Dakota tongue in the afternoon. Mr. Hinman read the Evening Prayer in that language, in the presence of a goodly assemblage of chiefs and young men. The hymns were sung in Dakota, by members of our party. It was the first time the large majority of these Indians had attended the worship of God, and they listened with unfeigned wonder, as well as with awe and reverence, to the prayers and hymns and preached word. It was noticeable that one of the chiefs who lighted his pipe, and after a whiff or two passed it to his neighbor, as is the all-prevailing custom, found no one to smoke with him, though his calumet went half around the circle. It came back to him extinguished, and he did not relight it. The child of a Santee man and wife, who are in the employ of the Agent, was baptized during the Service.

It is but due to these Yanktonais Sioux to state here, that on our return to Crow Creek we found a much better state of feeling in regard to our proposed Mission work among them than at our first visit. Though the uneasiness in regard to the intentions of the Government, and the effect of the completion of the Pacific Railroad through their country, had not passed off, they no longer opposed the idea of schools, and promised to send their children and young men to be taught. They sought interviews with us at all hours, even late in the evening, and were very much grieved because, in an open council held jointly with their Brulé brethren from over the river, Mr. W. announced to them that he had heard that they were unwilling to till the land and learn to live by agriculture. They very indignantly repelled this accusation, and were very urgent to know who had told him this. White Ghost said to Mr. W.:

"Koda (friend), what you have said makes me laugh. Our fathers told us to hold the soil tight, and we have held it tight. Every one of us wishes to dwell on the land and do well with it. Our fathers began to plant it, and we have been told it will make us strong to work our fields. Without cattle and tools it makes us weak. Let me tell you something. I think the whites do not work their own land, for they come here to steal ours."

"The-Pipe Cleaner" complained that there were "too many papers scattered up the river, that were full of holes" [containing false reports]. Another said: "You ought not to have spoken as you have done [about the failure to work the lands], because your words are as medicine, and

may have discouraged many here. Our great father [the President] told us to plant the lands, and we are doing it as well as we can with the tools and oxen we have. But we are dying of weakness and starvation. You can see the graves of our people like gopher hills around you." Medicine Bull said: "We are filled up with promises. Your words keep us quiet. Tell our great father we wish to live."

Whitestone: "I am a chief of the Two Kettle band. I have helped the whites, and there is no white blood on my hands, nor the mark of stolen horses. I have done no bad act. I think it is for this that I am a chief. I have been to Santee and seen what you (Mr. H.) have done there. I put on the white man's dress, that I, too, might be like one of them. When I returned to my people, they laughed at me, and I put on my Indian dress again. I was a scout for your General [Harney] and gave my body to the whites, but you see I am poor still. I am told there is no place for me among my own people, so I remain here."

Lazy Bear: [To Mr. H.] "Your good wishes make my heart glad. I am no chief, nor soldier, and I talk as I please. The words of others pass me by, and I laugh at them. What you have said [about schools and churches] may not suit others here, but it pleases me. I am trying to get a white heart and keep the words of my father."

It was resolved before we left Crow Creek to take immediate measures to open a school at the Agency, as there will be a large number of children living within a short distance of the post this fall and winter. The Agent will be able to provide temporary accommodations for the school, and board for the teacher (a Sister from the Potter Memorial House, Phila.), without the erection of new quarters. All trace of opposition or indifference to our plans had disappeared from the conversation of the chiefs and leading men. They came privately to Mr. Hinman and the Agent, and renewed not only their desire for schools, but their request that the houses which they had objected to might now be built. They confessed that their seeming opposition in council was only for political ends in their tribe, and a device to get us to procure the material aid of which they stand in need. They were told that as fast as they developed a will for steady industry, and were able to use and take care of the cattle and utensils required, we would ask the Government to supply them.

CROW CREEK SUB-AGENCY—THE LOWER BRULÉS.

Little Pheasant's Camp, White River.—We crossed the Missouri, nine miles below Crow Creek Agency, in an open wagon, with the water coming over the top of the box, and only the heads and backs of the mules visible. Two of our party crossed at a time, perched on the front seat. We landed on an island, and were thence ferried to the opposite shore in a boat pulled by soldiers, part of the guard stationed at the Sub-Agency. The Sub-Agency buildings and company quarters are built of logs and mud, and stand on the bank of the river. In the rear, covering the low bluffs, is Iron Nation's camp, of about 190 lodges. We are now in the edge of the Indian territory proper, the great Reservation set apart by the Treaty of 1868 for the tribes of Dakotas not otherwise provided for. It embraces all that portion of Dakota west of the Missouri, and south of the 46th parallel. The lands in this immediate vicinity are occupied by the Lower Brulés, of which, as before stated, there are two camps—Iron Nation's, near the Sub-Agency, and Little Pheasant's, at the mouth of the White River, twenty-three miles below. The latter chief has invited us to visit and counsel with him and his fellow-chiefs

in regard to things necessary for the welfare of his people. Dr. Livingston, our Agent at Crow Creek (who has the care also of this tribe), accompanies us, as also Lieut. Reedy, in command of the garrison at the Sub-Agency, and his hospitable wife, and the Surgeon of the Post. The road to this camp lies through the timber along the Missouri for five miles, when we strike a spur of hills appropriately termed the "Bad Lands," jutting upon the river. Over these black and bald alkaline crests we have some rugged climbing. Occasionally we meet Indians, and once we encountered a painted warrior and his "squire," or a similar attendant, coming in either from a hunt or a war party (we surmised the latter), who demanded of us somewhat fiercely where all these palefaces were going! The Sub-Agency Interpreter, "Uncle Zeph," an old French trapper who has passed among the Sioux one-half the allotted age of man, explained our mission, but the savage stared at us incredulously. We had entered a region where even the talismanic names *Hinmanee* and *Wapaha hota* (or Grey Hat, Mr. Welsh's Indian designation) might not always insure courteous treatment.

At three o'clock on the afternoon of a very hot day we reached the summit of the hills overlooking Little Pheasant's camp. "Beautiful for situation" certainly—almost an Indian's paradise. The buffalo and the antelope have been chased far to the westward, however, and there is only the timber and the soil left, and the meandering White River, coming down from the region of the Black Hills, hundreds of miles away. On a tributary of this river, about two hundred miles from the Missouri, is Spotted Tail's tribe of Upper Brulés, and along the White River, in the summer season, hunting and fishing parties of wild Indians come and go. Little Pheasant's location is therefore an important one, being a sort of outlet to the tribes beyond, and as they are continually visiting his people, no better geographical site for a Mission establishment exists along the Missouri. Its advantages in other respects will be considered presently.

(Continued in the next Number.)

ACKNOWLEDGMENTS.



N. B.—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from July 1st, 1872, to August 1st, 1872, inclusive:

ALABAMA.			<i>Sherburne</i> —Christ Ch., M. C.	\$27 56	
<i>Tuscaloosa</i> —Christ Ch., M. C.	\$24 20	24 20	<i>Utica</i> —Grace, M. C.	4 63	
			<i>Watertown</i> —Grace, M. C.	15 00	65 68
ALBANY.			CENTRAL PENNSYLVANIA.		
<i>Albany</i> —St. Paul's, M. C.	60 46		<i>Columbia</i> —St. Paul's, M. C.	15 46	
<i>Cooperstown</i> —Christ Ch., of which			<i>Danville</i> —Christ Ch., M. C.	1 28	
from M. C., \$52.63.	72 63		<i>Douglaville</i> —St. Gabriel's.	20 50	
<i>Fort Edward</i> —St. James'	19 33		<i>Pottsville</i> —Trinity, M. C.	6 11	43 35
<i>Plattsburgh</i> —Jas. Bailey, for Bp.					
Randall.	5 00		CONNECTICUT.		
<i>West Troy</i> —Trinity, M. C.	6 30	163 72	<i>Broadbrook</i> —Grace, M. C.	2 92	
CALIFORNIA.			<i>Brooklyn</i> —Trinity.	27 00	
<i>Santa Clara</i> —Holy Saviour.	2 42	2 42	<i>East Haddam</i> —St. Stephen's, M.C.	42 90	
CENTRAL NEW YORK.			<i>Fair Haven</i> —St. James'	20 00	
<i>Aurora</i> —St. Paul's, M. C.	2 40		<i>Glastenbury</i> —Mrs. Goodrich.	3 50	
<i>New Hartford</i> —St. Stephen's, M.C.	8 09		<i>Gronwich</i> —Christ Ch., M. C.	0 50	
<i>Oswego</i> —Christ Ch., M. C.	8 00		<i>Milford</i> —St. Peter's.	40 00	

<i>New Haven</i> —St. Paul's, quarterly paym't pledge.....	\$75 00	
St. Paul's, M. C.....	5 03	
<i>New Milford</i> —St. John's, M. C.....	67 16	
<i>North Haven</i> —St. John's S. S., for Bp. Tuttle.....	53 20	
<i>Old Saybrook</i> —Grace.....	10 00	
<i>Stratford</i> —Christ Ch.....	19 37	
<i>Waterbury</i> —St. John's, A Member	5 00	
<i>Westport</i> —Christ Ch., of which M. C., \$42.05.....	110 00	
<i>Wolcottville</i> —Trinity, Jub. offer'g	9 16	490 74

DELAWARE.

<i>New Castle</i> —Immanuel, M. C.....	34 05	34 05
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EASTON.

<i>Cambridge</i> —East Choptank Parish, M. C.....	26 46	
<i>Chestertown</i> —M. C.....	6 00	
<i>Easton</i> —St. Peter's, M. C.....	8 66	
<i>Salisbury</i> —St. Peter's, M. C.....	27 97	
<i>White Head Parish</i> —M. C.....	4 80	73 89

FLORIDA.

<i>Key West</i> —St. Paul's, M. C.....	10 07	
<i>Monticello</i> —Christ Ch., M. C.....	5 25	15 32

GEORGIA.

<i>Athens</i> —Rev. Dr. Henderson.....	25 00	25 00
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ILLINOIS.

<i>Carlinsville</i> —St. Paul's.....	6 40	
<i>Jacksonville</i> —M. C.....	6 01	
<i>Lockport</i> —St. John's, M. C.....	8 00	
<i>Sycamore</i> —St. Peter's, M. C.....	7 16	27 57

IOWA.

<i>Muscatine</i> —M. M. S. and M. M., for Missions in Maine.....	6 00	6 00
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LONG ISLAND.

<i>Brooklyn</i> —(E. D.) Grace, M. C.....	69 43	
Grace Chapel, M. C.....	55 84	
S. C. M.....	10 00	
<i>Flushing</i> —St. George's S. S., Inf- ant Depart'mt, M. C.....	6 54	
<i>Glencove</i> —St. Paul's, M. C.....	2 00	
<i>Huntington</i> —St. John's.....	2 00	
<i>Oyster Bay</i> —Christ Ch., in part....	44 00	189 81

MAINE.

<i>Gardiner</i> —Christ Ch., M. C.....	23 81	23 81
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MARYLAND.

<i>Annapolis</i> —St. Ann's, M. C.....	11 89	
<i>Calvert Co.</i> —St. Paul's.....	15 28	
<i>New Albany</i> —St. Paul's, M. C.....	6 00	
<i>Pr. Geo. Co.</i> —St. Paul's.....	9 00	42 17

MASSACHUSETTS.

<i>Boston</i> —E. L. B., for Bp. Randall..	4 00	
<i>Lowell</i> —St. Ann's, M. C.....	31 73	
<i>Quincy</i> —Christ Ch.....	43 42	
<i>Springfield</i> —Christ Ch.....	114 06	
<i>Van Deusenville</i> —Trinity, M. C....	8 55	206 76

MICHIGAN.

<i>Ann Arbor</i> —St. Andrew's S. S., of which for Missionary in Mo., \$6 (See March No.).....	36 07	
<i>Coldwater</i> —St. Mark's, M. C.....	6 00	
<i>Grand Rapids</i> —St. Mark's.....	4 78	46 85

MINNESOTA.

<i>Belle Creek</i> —M. C.....	4 80	
<i>Litchfield</i> —Trinity Parish Brother- hood.....	1 00	
<i>Minneapolis</i> —Gethsemane S. S., M. C.....	30 35	
<i>St. Paul</i> —Christ Ch., M. C.....	25 00	60 65

MISSISSIPPI.

<i>Crystal Springs</i> —M. C.....	\$6 00	6 00
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MISSOURI.

<i>Kirkwood</i> —Ann A. Beach and R. H. Low.....	5 00	5 00
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MONTANA.

<i>Virginia City</i> —St. Paul's.....	28 65	28 65
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NEW HAMPSHIRE.

<i>Keene</i> —Mr. and Mrs. Renouf.....	20 00	20 00
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NEW JERSEY.

<i>Belleville</i> —Christ Ch.....	60 00	
<i>Elizabeth</i> —Trinity, M. C.....	20 70	
<i>Hackensack</i> —Christ Ch., M. C.....	5 62	
<i>New Brunswick</i> —St. John's, M. C.	25 39	
<i>Pemberton</i> —Grace S. S., M. C.....	3 60	
<i>Woodbridge</i> —Trinity, M. C.....	72 35	187 56

NEW YORK.

<i>Croton Falls</i> —Mrs. J. F. D.....	3 50	
<i>Harlem</i> —St. Andrew's, M. C.....	2 58	
<i>Haverstraw</i> —St. Luke's, M. C.....	5 30	
<i>Mt. Pleasant</i> —St. Mark's, M. C....	3 50	
<i>New York</i> —Advent, M. C.....	3 00	
Heavenly Rest, M. C.....	40 54	
Grace, C. L. W., for Bp.....	5000 00	
H. W. Lee.....	0 64	
Grace Chapel, M. C.....	0 64	
Resurrection, M. C.....	14 65	
St. Ann's, M. C.....	4 13	
St. Paul's, M. C.....	5 34	
St. Peter's.....	27 32	
Trinity Chapel, M. C.....	15 00	
<i>Poughkeepsie</i> —Christ Ch., add'l..	33 50	
<i>Riverdale</i> —H. F. Spaulding, for Bp. Wilmer.....	500 00	
<i>Rye</i> —Christ.....	39 60	
<i>Sing Sing</i> —St. Paul's, M. C.....	11 27	
<i>Tarrytown</i> —St. Mark's, M. C.....	12 16	
<i>Yonkers</i> —St. John's, M. C.....	2 94	5734 97

NORTH CAROLINA.

<i>Asheville</i> —Trinity, M. C.....	7 61	
<i>New Berne</i> —Christ Ch., M. C.....	33 00	40 61

OHIO.

<i>Cleveland</i> —All Saints'.....	2 37	
<i>London</i>	3 00	
<i>Pomeroy</i> —A Friend.....	5 00	10 37

OREGON.

<i>Oregon City</i> —St. Paul's.....	25 00	
<i>Portland</i> —St. Helen's Hall, M. C....	20 00	45 00

PENNSYLVANIA.

<i>Coatesville</i> —Trinity.....	16 15	
<i>Concord</i> —St. John's.....	7 00	
<i>Lower Dublin</i> —All Saints'.....	58 64	
<i>Philadelphia</i> —Prot. Epis. Hospital Chapel.....	72 85	
(Germantown) St. Luke's S. S., M. C.....	23 45	
<i>Tioga</i> —St. Andrew's, M. C.....	8 11	191 20

PITTSBURGH.

<i>Erie</i> —St. Paul's, M. C.....	18 47	18 47
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RHODE ISLAND.

<i>Newport</i> —Trinity, M. C.....	65 80	
<i>Pawtucket</i> —St. Paul's, M. C.....	16 12	
<i>Providence</i> —Grace, M. C.....	25 33	107 25

SOUTH CAROLINA.

<i>Cheraw</i> —St. David's.....	5 00	5 00
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TEXAS.

<i>Galveston</i> —Trinity, M. C.....	12 80	12 80
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VERMONT.

<i>Brattleboro</i> '—St. Michael's.....	5 75	5 75
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VIRGINIA.

<i>Cobham</i> —M. C.....	\$5 00	
<i>Glendower</i> —Cash, for Bp. Wilmer.....	200 00	
<i>Lexington</i> —Grace, M. C.....	28 00	
<i>Petersburgh</i> —Grace, M. C.....	32 50	
<i>Pr. Geo. Co.</i> —Garysville, M. C.....	7 52	
<i>Richmond</i> —St. James'.....	25 00	
<i>Weston</i> —Freight on box.....	4 00	302 02

WESTERN NEW YORK.

<i>Batavia</i> —St. James', M. C.....	13 26	
<i>Buffalo</i> —Christ Chapel, for Bp. Whipple.....	20 00	
St. Mary's, M. C.....	20 00	
St. John's, A Widow.....	5 00	
A Friend, a thank-offering for the recovery of a beloved child from sickness.....	100 00	
<i>Fredonia</i> —Trinity, M. C.....	3 27	
<i>Geneseo</i> —St. Michael's.....	6 00	
St. Peter's, M. C.....	0 40	
Trinity, M. C.....	1 90	
<i>Palmyra</i> —Zion, M. C.....	10 25	

Received for General Purposes.....	\$4,063 32
Received for Special Purposes.....	5,788 20

Receipts for the month ending August 1st, 1872.....	\$9,851 52
Amount previously acknowledged.....	126,419 42

Total receipts since Oct. 1st.....\$136,270 94

The Treasurer of the Indian Commission acknowledges the following sums from July 1st to August 1st, 1872:

ALBANY.

<i>Cooperstown</i> —Christ Ch.....	\$10 00	10 00
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CENTRAL PENNSYLVANIA.

<i>Mount Hope</i> —S. S.....	1 25	
<i>Bethlehem</i> —Ch. of the Nativity, for Rev. J. W. Cook.....	20 00	
<i>York</i> —St. John's Ch., for assistance to Enmegahbowh.....	200 00	221 25

CONNECTICUT.

<i>Sharon</i> —Christ Ch.....	7 17	
<i>Stratford</i> —Mrs. S. Hurd.....	2 00	
<i>Meriden</i> —St. Andrew's Ch.....	33 00	
<i>Waterbury</i> —St. John's Ch., A Friend.....	5 00	
A Lady of St. John's Parish.....	6 00	
<i>Huntington</i> —St. Paul's S. S.....	8 40	
<i>New Haven</i> —J. C. Hollister, freight on bbl.....	5 50	
<i>New London</i> —A Member of St. James' Parish, for support of Teacher for Mrs. Stanforth.....	500 00	
<i>Hartford</i> —Ch. of Good Shepherd.....	49 00	
<i>Wethersfield</i> —Trinity Parish.....	4 00	620 07

DELAWARE.

<i>Claymont</i> —Several Members of Ascension Ch., for Mrs. Stanforth.....	16 00	16 00
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EASTON.

<i>Easton</i> —St. Peter's Ch.....	10 35	10 35
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IOWA.

<i>Clinton</i> —St. John's Ch., for Ponkas.....	12 00	12 00
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ILLINOIS.

<i>Alton</i> —St. Paul's Ch., Woman's Association.....	15 70	15 70
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<i>Rochester</i> —W. B. Douglass.....	\$50 00	
Del. Meeting in Buffalo and parts adjacent, $\frac{1}{2}$ expenses deducted.....	273 86	503 94

WISCONSIN.

<i>Racine</i> —St. Luke's, M. C.....	6 10	6 10
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LEGACY.

<i>Albany, Cooperstown</i> —Estate Theodore Keese.....	500 00	500 00
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SOLDIER AND GUEST.

Receipts for the month.....	68 38	68 38
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MITE CHESTS.

Receipts for the month, not credited to Parishes.....	340 46	340 46
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MISCELLANEOUS.

Received from Society for Increase of Ministry.....	75 00	
Interest on investments.....	105 00	180 00

INDIANA..

<i>Richmond</i> —K., for purchase of Bibles for Rev. J. J. E..	\$3 00	3 00
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LONG ISLAND.

<i>Brooklyn</i> —Rev. J. A. P.....	25 00	
Ch. of the Good Shepherd, four Members....	8 00	
Ch. of the Good Shepherd S. S.....	21 00	
<i>Maspeth</i> —St. Saviour's Ch.....	228 50	282 50

MASSACHUSETTS.

<i>Winchester</i> —For Ponkas.....	5 00	5 00
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MARYLAND.

<i>Washington</i> —Mrs. H. F. S., for Ponkas.....	3 00	3 00
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NEW HAMPSHIRE.

<i>Keene</i> —Mr. and Mrs. E. A. Renouf.....	20 00	20 00
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NEW JERSEY.

<i>Elizabeth</i> —Christ Ch.....	22 06	22 06
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NEW YORK.

<i>Harlem</i> —Mrs. P. L. M.....	1 00	
<i>Staten Island, Rossville</i> —The Misses Wallace, for Rev. J. J. E.....	30 00	
<i>Matteawan</i> —St. Luke's Ch.....	3 00	34 00

PENNSYLVANIA.

<i>Phila.</i> —Benj. Homer.....	50 00	
Trinity Ch., Oxford.....	95 00	
<i>Tioga</i> —St. Andrew's S. S. Bible Class, for Ponkas.....	4 11	149 11

PITTSBURGH.

<i>Butler</i> —St. Peter's Ch.....	20 50	
<i>Uniontown</i> —St. Peter's Ch., Chipewas, \$56; Ponkas, \$5.....	61 00	81 50

VIRGINIA.

Staunton—W. H. H. P.....	\$1 60
Hanover—Emmanuel Ch.....	2 00
Williamsburgh—Burton Parish....	40 00
Alexandria—"Z.".....	5 00
Charlestown—Zion Ch., for Ponka Chapel.....	12 00 60 60

WESTERN NEW YORK.

Niagara Falls—Branch of L. D. M. A., St. Peter's Church, freight on bbl. to Ponkas.	4 00 4 00
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MISCELLANEOUS.

Cash.....	\$1 00
"A Friend of Bp. Whipple," for support of Mrs. Stanforth, 1 year, \$500 (1st inst'l).....	250 00 251 00
Receipts for the Month.....	\$1,821 14
Amount previously acknowledged...	22,296 11
Total receipts since Jan. 1st.....	\$24,117 25

During the absence of the Secretary, in May and June, a number of boxes and bbls. were received at the Mission Rooms, 22 Bible House, for the Ponka and other Missions, all of which were duly forwarded whenever a direction was given by letter or on the package itself to guide the forwarding clerk. In several cases the packages were so insecurely put up as to necessitate re-packing. In the majority of instances the names of the donors of the goods and the source whence they came were unknown to us, and hence it was impossible to acknowledge them in THE SPIRIT OF MISSIONS. The following parcels have been received and forwarded since July 15th:

Connecticut—Woodbury, Ladies of St. Paul's Parish, 1 box, 1 bbl., for Ponka Mission; L. I.—Brooklyn, Mrs. M. C. S., 1 parcel of groceries, &c., for Ponka Mission; N. Y.—New York, one box containing Communion set, for Paul Mazakute's chapel, and books, &c., for Santee Mission; R. I.—Pawtucket, "A Few Ladies of St. Paul's Ch., for Mrs. Stanforth; "Unknown, 1 bbl. of clothing, for Ponkas, 1 parcel of clothing, for Ponkas, 1 box (list sent to office without name of donor), for Mrs. Stanforth.

The following Acknowledgments were omitted from our previous Number, although the sum total was acknowledged as having been received from the Treasurer of the Indian Hope Association, Philadelphia:

1872.		1872.	
May 13.	Men's Bible Class, Advent Ch., Phila.....	June 12.	Ch. of the Ascension, Phila....
	\$20 00		Mrs. S. M. Guernsey, Tioga, Pa. 2 25
	A Lady in Baltimore.....		M. L. J., Jersey City.....
	3 00		1 00
15.	Ladies of Princeton, N. J., per Mr. F. S. Conover.....		Rev. W. E. Vibbert, Fair Haven, Conn.....
	75 00		8 00
	Miss M. A. W. Eames, Va.....	13.	D. Harlan, Naval Hospital, Annapolis.....
	5 00		20 00
	Mrs. L. E. Gray, Maryland.....	14.	"Charity," to buy condensed milk.....
	5 00		5 00
	Misses T. and O., P. G. Co., Md.....	21.	A Member of Christ Church, Indianapolis.....
	1 10		5 00
	Mrs. G. H. T. Greer, Va.....	May 18.	Miss E. B. Stevens, Princeton, N. J.....
	50		100 00
16.	A Lady of Norristown, Pa.....		Miss S. F. Stevens, Princeton, N. J.....
	5 00		100 00
	Mrs. Richard Smith, of St. John's Ch., Washington, D. C.....	21.	Calvary Ch., Germantown.....
	10 00		30 00
	Mrs. E. H. Nelson, Virginia.....		Misses Coles and Lewis, Phila.....
	50		30 00
27.	H. V. B.....		Christ Ch., Germantown.....
	25 00		15 00
	E. W. H.....		A Lady of Berryville, Va.....
	5 00		1 00
	L. C.....	June 21.	Miss E. J. P. Shields, towards support of a Lady, aid to Mrs. S.....
	20 00		100 00
18.	Mrs. Mary Claggett, Petersburg, Md.....	25.	Miss Bonnell.....
	5 00		5 00
	Chas. Lorraine, Richmond, Va.....		Christ Ch., Germantown.....
	1 00		15 00
	K. C. Brooke, Lexington, Va.....		Ch., of the Epiphany, Phila....
	5 00		25 00
20.	S. F. I., St. Louis.....	May 8.	Mr. J. H.....
	10 00		8 50
	Holy Trinity Ch., Phila.....	3.	A Lady in Switzerland.....
	5 00		1 25
21.	H. M. B., Phila.....		Girard College, Indian Missionary Society.....
	1 00		30
	St. Luke's Ch., Phila.....	21.	Mr. Dobson, Phila.....
	2 00		50 00
	Mrs. Dobson, Phila.....		Episcopal Hospital Mission, Phila.....
	10 00		72 00
	Bible Class P. E. Hospital Mission, Phila.....		St. Mary's Ch., West Phila....
	5 00		9 00
	Trinity Ch., Princeton, N. J.....		Mrs. De la Cuesta, Phila.....
	22 00		10 00
27.	Christ Ch., Greenville, S. C.....		Mrs. T. W. Levering, Baltimore, Md.....
	5 15		40 00
	Dr. W. Bruce, Markham, Va.....	23.	Missionary Association St. Stephen's Ch., Phila.....
	5 00		10 00
	C. L. Carter, Missouri.....	21.	Children's Festival, Martinsburg, Va., per Miss McSherry.....
	5 00		86 37
	H. L. Ball, Missouri.....	25.	St. Luke's Ch., Phila.....
	50		15 00
	A Member of St. Matthew's Ch., Phila.....	July 8.	S. S. Chapel at Crescentville, Phila.....
	5 00		25 81
30.	Mission at Arlington, Va.....		Mrs. F. A. Hall.....
	10 00		10 00
June 11.	S. S. of Trinity Ch., Moorestown, N. J.....		Miss Lilly Put, York Farm.....
	50 00		25
12.	A Widow's Mite.....		Master Willie Cushman, Brookstone.....
	2 00		25
	St. Mark's Ch., Frankford, Phila., Alms Chest.....		
	10 00		
	Friends of the Indians, Phila.....		
	100 00		
	W. S. Keich, Townsontown, Md.....		
	5 00		
	D. T. H., New York, for flour..		
	5 00		
	Manhattan.....		
	2 00		
	All Saints' Ch., Brooklyn, Mich.....		
	4 50		
	Mrs. E. Pettis, Plainfield, N. J.....		
	10 00		
			\$1,821 40

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

SEPTEMBER, 1872.

NOTICE.

Correspondents will confer a favor and facilitate business if they will direct letters concerning publications, letters containing remittances, and all others which do not require the PERSONAL inspection of the undersigned, as follows: "The Secretary of the Foreign Committee, Prot. Epis. Ch., 23 Bible House, New York;" the name of the undersigned being omitted. Letters so addressed will be opened and will receive immediate attention, even if the Secretary is absent from the office.

WILLIAM H. HARE,

Secretary and General Agent.

MISSIONARY BISHOP OF CAPE PALMAS AND PARTS ADJACENT.

WE are permitted to copy and to insert in THE SPIRIT OF MISSIONS the following call of a meeting of the House of Bishops:

RT. REV. AND DEAR SIR: I am instructed by the Rt. Rev. the Presiding Bishop to inform you that under the provisions of Canon 13, an adjourned meeting of the House of Bishops, to elect a Missionary Bishop of Cape Palmas, will be held at Trinity Chapel, New York, on Thursday, October 31st, 1872, to be preceded by Divine Service at 11 A.M.

The urgent importance of filling the existing vacancy in the Missionary Episcopate of Cape Palmas and parts adjacent, at the earliest possible moment, is so great that the Presiding Bishop earnestly invokes your especial endeavor to be present and assist in constituting the necessary quorum on this occasion.

Very respectfully, etc.,

H. C. POTTER, *Secretary.*

The Rt. Rev. — — —.

We heartily thank the Presiding Bishop for making special reference in this call to the great urgency of the need of the appointment of a Bishop for

our African Missionary field. There is nothing, humanly speaking, but ignominious disaster for our Mission there, unless a Bishop be at once sent to it. It is a Mission confronted with difficult questions quite peculiar to itself, and subjected to special dangers and hardships, while shut off by thousands of miles of ocean from the help and direction which, if nearer, it would derive from the general current of Church life and opinion at home. New fields open on every side, and demand a leader's skill in exploring and occupying them. New laborers are urgently needed. Those already in the field are left to fall for want of them. A special effort is being made to raise up a native Ministry; but candidates, when prepared, wait in vain for ordination. In a word, the Mission is almost an absurdity. It is an Episcopal Mission without Episcopacy. An organism whose essential structure requires a head is expected to live and work as headless organisms do. We trust that it will seem to our Right Reverend Fathers in the Church that this case is worthy of even all the sacrifice which the attendance of a quorum of their body would involve, and beg respectfully to commend to their attention the following appeal, which has come to the Foreign Committee direct from the field:

CAVALLA, Feb. 5, 1872.

To the For. Committee Prot. Ep. Missions.

Rev. W. H. Hare, Sec., etc., New York.

REV. AND DEAR BROTHER: The Convocation of Missionaries and Teachers of Cape Palmas and parts adjacent, assembled at Cavalla on Dec. 15, 1871, bid me to write the following:

Resolved, That as Bishop Payne has resigned his work in Africa, and as the Convocation learned from American papers that the last General Convention, held in Baltimore, failed to nominate a new Bishop, the Foreign Committee be respectfully requested soon to take the necessary steps to supply this Mission with a Bishop, for the following reasons:

1st. For nearly three years we have had no Bishop among us;

(a) Candidates for Confirmation have accumulated on every station, and though many have been admitted to the Lord's Supper, they still await their admission into the full membership of CHRIST'S Church by the rite of Confirmation.

(b) Seven or more Candidates for Holy Orders are soon ready for ordination; and the lack of laborers, both in Liberia and among the natives, makes the timely ordination of these men an urgent necessity.

2d. If a Bishop has been necessary during the infancy of this Mission, much more does it need the supervising lead of a Bishop *now*, when it is ready to take deeper root in established places, and to expand into new

regions all along the Coast and in the interior. Missionaries, bound to their stations by an ever-increasing amount of work, cannot find time to go about, even in a small sphere, to take the proper measures for advancing the Kingdom of God to the right and to the left; nor have they proper authority for going to work as only a Bishop can do.

With deep respect,

For the Convocation,

J. G. AUER,

Chairman.

AFRICA.

HEALTH OF MISSIONARIES.

WE have recent letters from Miss Scott and Miss Botts. Both have been called upon to endure the sickness peculiar to the African climate, and have been filling up that which is behind of the afflictions of CHRIST in their flesh for His body's sake, which is the Church. Deeply as we sympathize with these Christian women, and pray God to sustain them under the painful disappointment which they feel in the prostration of those energies which they fain would have expended in active work for CHRIST, we think that their sickness and sorrows should cause neither them nor their friends surprise or discouragement; for has it not generally happened, in the history of the Gospel, that the sufferings of CHRIST have been made available for the salvation of sinners by the sufferings of saints?

Miss Scott's letter confirms the fear, which we have long felt, that the health of the Rev. Mr. Auer would inevitably break down under the extraordinary weight of labor and care, which, because of the lack of a Bishop to superintend the Mission, and of brethren to share his toils, he has had to endure. Miss Scott writes:

Mr. Auer works with his whole soul, and he cannot but be consumed; in fact, he is dying by inches. . . . He has been left to bear a burden, which but for his child-like trust in JESUS, would have crushed him long since. Talk about the African climate! This has little to do with the matter. No human frame, even in the most favorable climate, can bear being strained daily and hourly beyond its strength. People in America can form no conception of what it is to be left to work single-handed in a heathen land.

The Foreign Committee had, before the receipt of this letter, authorized Mr. Auer's seeking relaxation in either America or Europe, and had put funds for that purpose at his disposal. He has again been written to, since the

arrival of Miss Scott's letter, and earnestly urged, and provided with means, to seek relief in any way, in any place, at any time his physician may think best. Advices received since this article was begun, inform us that he has started for Germany.

But it is a sad business that so valuable a life should not be more economically spent by the Church. There is only one remedy for this distressing want of thrift, and that is, a better supply of Missionaries, and this can come only from the rousing up the members of the Church at home from their easy-going Christianity and their apathy regarding Foreign Missions. Gregory sent forty monks to establish Christianity in England. Why does the Church which sprung from that Mission send half a dozen men to establish Christianity in Africa?

EXTRACTS FROM REV. J. G. AUER'S LETTER.

CAVALLA, *Feb. 10th, 1872.*

THE Report of the late General Convention, and Meetings of the Board of Missions, have been very cheering; there is an entirely new "ring" about them.

We are all sorry that we could not have your helping hand nearer, and I would beg you in the name of Africa to pay us a visit. I can promise (not vainly) that you may spend three months at least without the slightest fever. Every week a steamer stops at Cape Palmas, and if you should fall ill you might go at once, and a few days at sea would put you up again. There is always a physician on board. "Come and see."

HOFFMAN INSTITUTE.

The number of students at present is nineteen, with three assistant teachers, who also take part in some recitations—in all twenty-two—four of whom are Liberians, and the rest natives, from different tribes along the Coast and in the interior. Their ages are from fifteen to twenty-five, but it must be remembered that natives develop and marry sooner here than in temperate climates.

During the first three years of its existence the Hoffman Institute has sent out ten efficient teachers, who are now the main force of the Mission around Cape Palmas; five of them became Candidates for Orders, but the two Stimpson brothers died. They had been advanced in age and pretty well prepared when they were gathered from different schools at the opening of the Hoffman Institute. A second and third set of students were younger, and will have to stay at least two years longer before they are useful.

CHINA.

WE have the following items of interest by late advices from China :

SHANGHAI.

LETTER FROM REV. WONG KONG CHAI.—Our faithful native Presbyter, the Rev. Mr. Wong, reports, under date of June 11th, that he is this year in charge of the Church of our Saviour, the Rev. Mr. Thomson having taken his place at the church in the city proper, Christ Church. On Sunday, June 9th, Mr. Wong baptized four grown persons, and five children the next day, making 103 persons baptized by him since 1859. He remarks, "The progress was very slow at the beginning, but now is much easier."

LIBERALITY OF CONVERTS.—There have been many indications within the past few years that our Chinese Christian brethren have not only learned to honor the LORD, but to "honor the LORD with their *substance*," a harder lesson, and the following letter was addressed to them last March, by the Foreign Committee, in recognition of their liberality :

The Foreign Committee have noticed, among many other evidences of spiritual prosperity in the Church in China, the liberal offerings which their Chinese fellow-Christians are making for the maintenance of the charities of the Church and for the advancement of the Kingdom of our LORD. The Foreign Committee have watched the growth of this grace with peculiar joy. They pray that offerings made to the honor of God in China, and those presented to him here may, through our being joined together in faith in the LORD JESUS, and in love to one another, ascend together to our common Father, and be accepted in JESUS CHRIST as "an odor of a sweet smell, a sacrifice acceptable, well pleasing to the LORD." And they trust that as the Christian liberality of their brethren in China has increased in the past, so in the future it will abound more and more.

We have heard within the last few weeks of another and a very touching exhibition, by our Chinese brethren, of the grace of giving.

Among the earlier and the most valuable teachers in the Mission was Miss Emma G. Jones. She accompanied Bishop Boone on his return to China, in 1845, and was for many years Principal of the Girls' Boarding-school in Shanghai. She retired from the Mission, on account of failing health, in 1862. Her interest in the Chinese Mission is still unabated, and lately prompted her to address a letter of remembrance and counsel to her former pupils, most of whom have now reached adult years.

On receipt of this letter, her former pupils resolved to have special exercises at their monthly Missionary Service in honor of their former

teacher. The Service was held April 21st, when a paper prepared by one of Miss Jones' former pupils was read, in behalf of himself and the others, expressing their deep and abiding sense of obligation to their kind benefactor, and a purse made up for her benefit of over \$900.

WUCHANG.

BOARDING-SCHOOL.—From Wuchang we learn that the Boarding-school originally built, and for some time supported, out of the savings of the Missionaries, has been enlarged to accommodate thirty boys.

RETURN OF MR. AND MRS. HOYT TO THE UNITED STATES.—We regret to learn that the Rev. Mr. Hoyt has been obliged, by the condition of Mrs. Hoyt's health, to leave his chosen field of labor and return to this country. He arrived, with Mrs. Hoyt and their two children, in San Francisco, by the steamer *America*, July 13. They expect to be in Davenport, Iowa, after August 1st, where, after that date, they may be addressed. We deeply sympathize with our Reverend Brother in the sore trial which has caused this change in his plans. "Leaving our new home and the work which we were but just fairly ready to begin, makes our hearts very sad," he writes. And we trust that, by the good providence of God, the hope which he indulges, of a speedy return to China, will not be disappointed.

HANKOW.

HEALTH OF REV. MR. HÖHING.—The Rev. Mr. Höhing, whose health was seriously injured last year by exposure to the weather, on account of the want of a proper dwelling, has, by the advice of his physician, been on a short trip through the inland sea of Japan, to Yokohama, and has returned to his post at Hankow "greatly refreshed and encouraged." He writes, "I feel like a new man, after having been sea-sick and having seen the beautiful country, all so new to me, after six years' monotonous labor in China."

PURCHASE OF A SCHOOL-BUILDING.—Friends of our Mission who remember the high commendation which Mr. Höhing's school-boys have won, on more than one occasion, for the manner in which they render the music of the Service, will be glad to learn that they have at last been provided with a permanent school-house, and will no longer be sent hither and thither. A very well situated building, 51 feet long by 15 wide, having been offered to Mr. Höhing very cheap, a gentleman residing in Hankow, who has become interested in the school, and has before been a generous benefactor of the Mission, immediately provided the necessary funds—\$200—for the purchase of the property, and it has been secured.

CONFIRMATION.—Mr. Höhing reports a visit from the Bishop, and that he had administered the rite of Confirmation, in May, in the chapel fitted up in his (Mr. Höhing's) house, when seven were confirmed.

JAPAN.

OSAKA, the seat of our Mission in Japan, is in the island of Nippon, and about four miles from the sea. In one of the letters of our Missionary there, the Rev. Mr. Morris, written on his first arrival out, it is described as follows: "Osaka is situated in a plain, with mountains about six miles distant on each side. There is a river flowing through the middle, which is very narrow and very shallow, so that only very small craft can make use of it. There are small steamers running to Hobi and to Miako—the former seat of Government—but they are built with the smallest possible draught of water. Besides the main river, there are innumerable small branches and canals running in all directions, with quantities of bridges, mostly of wood; but one has lately been put up of iron, which is quite a neat and tasteful piece of work. Osaka might, therefore, be called, as I believe it has been, the Venice of the East, if you leave out of account the gondolas and palaces. I believe that there are some palaces; but the style of architecture differs somewhat from the Venetian.

"The Japanese Government have lately completed a Mint here, in which they are coining dollars and establishing a decimal currency. They have had machinery of the latest and most approved pattern put up; and the building, which is a large handsome stone structure, would compare favorably with our public buildings at home or those in Europe."

Osaka is the seaport of *Miako*, one of the five great imperial towns of the empire. The distance from Osaka to Miako is thirty-three miles, and the relation of these places the one to the other, will give increased interest to the following description of the city of Miako, which we copy from Lippincott's Gazetteer:

MIAKO, a city of Japan, and its ecclesiastical capital, in the island of Nippon, on Yeddogawa river, 240 miles W.S.W. of Yeddo. Latitude, 35 deg. 3 min. N.; long., 135 deg. 53 min. E. It stands in a spacious plain, enclosed by mountains covered with gardens, interspersed with temples and monasteries. The city is stated to be four miles in length, three miles in breadth, and encircled by a fosse. On its north side is a separately fortified quarter, comprising the residence of the ecclesiastical sovereign of the empire, and on the north is a strong citadel, the residence of various government officers and

occasionally of the Viceroy. One of the temples has a colossal image of the god Daiboots, or the Grand Boodha, made of wood and covered with gilt paper, represented, like the Hindoo idols, sitting on a flower of lotus. The total height is more than 90 feet, the statue being about 80 feet, and the flower above 10 feet high. The image is 25 feet between the shoulders, and is capable of containing several people in the palm of the hand. In a neighboring building is suspended the largest bell in the known world. It is about 18 feet high, and weighs 2,040,000 Dutch pounds, or about 1,000 tons.

Miako is the principal seat of learning and literary publication, and the chief manufacturing city of the empire, every kind of Japanese handicraft being here carried on in the highest perfection. It is probably the first commercial town in Japan, and here all the money of the empire is coined. The population probably exceeds 500,000.

A JAPANESE CONVERT.

In a recent address at Preston, in England, the Bishop of Victoria related the following very interesting facts concerning a Japanese convert who was baptized by Bishop Williams:

Let me tell you an interesting fact, as the result of reading the Scriptures, which took place near Nagasaki. A midshipman in H.M.S. *Baracoota*, on service in the district, had a book in his hand which he accidentally dropped overboard in the harbor. It was a Church Service, well bound, with brass clasps and edging. The ship left the harbor, and the book was forgotten; but some time afterwards a fisherman fished up the book, and thinking that it was one which had been lost by some foreigner, he was exceedingly anxious to make something of it. He took it to a Japanese gentleman, living at a little distance in the country, and wanted to know what it contained, and what it might be worth. The gentleman sent to inquire of Mr. Verbeck, the American Presbyterian Missionary, respecting its contents; who sent back to this Japanese gentleman portions of the Chinese Scriptures. He read those Scriptures and pondered over them, and it pleased God to bless the reading of His word to the soul of this Japanese gentleman. He went himself to Nagasaki, visited Mr. Verbeck, and received considerable instruction, staying with him a fortnight or three weeks, and then returned home. Two years passed away, when he became anxious to be further acquainted with the good Missionary. Mr. Verbeck had, however, gone home to America, but he found Mr. Williams, the American Bishop for China and Japan, who took the gentleman by the hand, received him kindly, instructed him carefully, and this native gentleman declined to go away from Nagasaki until he had received Christian baptism. He was baptized by the Christian name of Cornelius. He knew he should thereby subject himself to loss of

life, to be brought up before the native tribunal and arraigned, simply because he was a Christian. But he overlooked all these objections, and, considering it a duty he owed to the Sovereign of heaven, he was baptized by Bishop Williams. He went back to his home; and Bishop Williams lost sight of him for some time, and did not know how he was going on or what he was doing; but, after a considerable period, the Bishop received, to his great joy, a packet from Cornelius, his baptized convert. On opening it what did he see? It was a picture sent to Bishop Williams. There was a table, round which were six or eight Japanese gentlemen, with Cornelius amongst them, the Chinese Scriptures open before him, and he was reading the Bible to his fellow-countrymen. He was anxious to show Bishop Williams that not only had he held fast his Christian profession, but was striving to spread that knowledge he had himself received in that part of Japan where he was living.

THE MAGNITUDE AND THE SUCCESS OF THE WORK IN CHINA.

THE annual sermon before the Directors and friends of the London Missionary Society was preached this year by the Rev. Griffith John, a Missionary of considerable experience in China. We have received a copy of it in pamphlet form, and as it is a very able and forcible presentation of the nature, magnitude, and success of the work in China, we will endeavor to give in brief what he stated at length.

THE IMMENSITY OF THE FIELD.

The conversion of the Chinese is a stupendous task, and the obstacles in the way are very formidable. The Empire is one of the largest the world has ever seen. It is much larger than the whole of Europe. The simple immensity of the scale on which the country is laid out, often exercises a depressing influence on the spirit of the Missionary. The population of the country is, in fact, almost beyond conception. There is not much reason to question the substantial accuracy of the general opinion that there are four hundred millions of people in China. And these hundreds of millions are welded together and bound by language, custom, education, religion, and government. It is not the work of a day to move that mighty people, and a wise man will not expect to see great changes taking place in their moral, religious, and social life, without many years of hard toil and earnest crying to God.

ANTIQUITY AND CIVILIZATION.

The Chinese Empire is not only the most ancient and venerable now existing, but its people have been civilized for thousands of years, and a source and centre of civilization to the surrounding nations. Now, whilst their antiquity and civilization constitute a very strong argument why we should

strive earnestly to Christianize them, it must be admitted that they form a formidable barrier in the way of their speedy conversion. They make them arrogant, self-satisfied, and exclusive. They thank heaven that they have been born and educated in civilized China, just as we thank God that we have been born and educated in Christian England. Having been teaching others through the ages, they don't understand being called upon to learn ; and the fact that the Gospel is introduced into their country from foreign lands is, to them, an all-sufficient reason for rejecting it, without inquiring for a moment into the intrinsic merits or demerits of its nature and claims.

THEIR SCRIPTURES AND INFALLIBLE TEACHER.

And then these ancient and civilized people have, according to their way of thinking, their Scriptures and Infallible Teacher, just as we have ; and, according to their standard of orthodoxy, the things most firmly believed in by us are rank heresy. Confucius is revered by the whole nation as the highest manifestation of humanity—the ideal pattern of man—the Infallible Teacher. Nature is incarnated in all beings, and especially in man ; but in Confucius this incarnation finds its highest point and effort. He is worshipped as if he were God. His sway over the Chinese mind is universal and absolute. “Is this doctrine taught in our classics?” This is the first question asked whenever a new truth is offered for their consideration. What these classics teach is true ; what they leave untaught is useless ; and what does not harmonize with their teachings is false.

ANCESTRAL WORSHIP.

Our converts have greater difficulties on this point than on any other. To refuse to bow before the tablet—to refuse to sacrifice to the manes of the departed father or mother, that is a heinous sin in the eyes of the nation as a nation. There is something terrible to a Chinese Pagan in the thought of dying without a son to attend to his grave and sacrifice to his spirit ; but it is a heartrending thought to him that he has a son, but so undutiful as to refuse to perform this his most solemn filial duty. The fact that Christianity proscribes this observance is, to the mind of the Pagan, a convincing proof that it is unfilial in its principles and tendency, and therefore a strong reason why it ought not to be allowed to take root in the land.

ABSENCE OF RELIGIOUS LIFE.

The nation is characterized by a great absence of religious life. The Chinese are a shrewd, practical, commercial, secular people, and never more so than in their religious performances. In the temple, as well as in the shop, they have a steady eye to business. They bargain with their gods just as they do with each other, and their religion is a purely commercial transaction. A sense of sin, contrition for sin, humble gratitude, spiritual communion, reverence, love—these, and elements such as these, do not enter into

the composition of their worship. There is no thirsting for the spiritual, the heavenly, and the divine—no longing for glory, immortality, and eternal life. This feature in their character makes it difficult to draw their attention to the question of religion at all, and even when secured, to make them feel that it is a matter of importance.

THE OPIUM TRADE.

“The selfish and unchristian conduct of the British government,” says this English Missionary, “in regard to the opium trade, forms a main hindrance in the progress of CHRIST’S kingdom in China. And the Missionary is made to feel constantly and deeply that this vile trade, with its disgraceful history, speaks more eloquently and convincingly to the Chinese mind *against* Christianity, than he does or can do *for* it. The trade is immoral, and a foul blot on England’s escutcheon.” Would to God it were possible to bring the British Government to see its unchristian character, and to induce them to “sacrifice their opium revenue on the altar of our national Christianity and China’s well-being.”

THE AMOUNT OF WORK WHICH HAS BEEN ACCOMPLISHED.

The language, which seemed at first an insurmountable barrier, has been mastered, and used in disseminating truth. Excellent dictionaries and grammars have been prepared; the Bible has been translated into it; and not a few valuable works on theology and the sciences have been given to the people in a style both intelligible and idiomatic. There are but few Missionaries who are not able to master it sufficiently within two years to be of real service; and there are tens of Missionaries who preach in it daily with accuracy and fluency. During the last twelve years, the Gospel has been preached and the word of God extensively distributed in seventeen of the eighteen provinces; and thus there are tens of thousands in each of these provinces who have heard the Missionaries speak in their own tongue the wonderful works of God.

There are in China, at present, more than 7,000 communicants, and among them some of the scholars of the land, who have learned that the ancients, once superstitiously revered, were fallible beings, that Confucius was only a man, and that JESUS alone is the SAVIOUR of the world.

There are among our members, notwithstanding the weakness of the religious instinct in the Chinese mind, men who have tasted the good Word of God, and the powers of the world to come—men who are earnest, zealous, and warm-hearted Christians—and men who are exerting their utmost to sow the Divine seed in the hearts of their fellow-countrymen. I have seen the story of Divine love move even the Chinese to tears.

THE SEVEN THOUSAND CONVERTS DO NOT REPRESENT THE TOTAL APPARENT RESULTS.

But it would be unfair to look upon the six or seven thousand converts

as representing the total *apparent* results. There are hundreds around the various stations who are standing somewhere between the two kingdoms, and we are constantly receiving into communion men who have been halting between two opinions for years. Here and there people are beginning to question their old creeds and superstitions ; some have already cast them aside as worthless things, and there are not a few who have become Christian in sentiment, although they have not yet joined us.

AN UNFAIR WAY OF GAUGING THE WORK.

But to gauge the work by what is called "apparent results" is unfair. The invisible results are greater and more important. The growth of our work is similar to that of a plant. The root of a plant takes a longer time to grow than the stem ; but maturation takes less time than either. The giant oak is wrapped up in that tiny acorn, but to develop it the acorn must have time to strike its roots, and the sapling must be exposed to the necessary influences. Summer and winter, spring and autumn, the stormy winds and soft breezes have all had a share in, and were necessary to, the development of the baby oak into the fair tree you see to-day. So it is with our work. All great work requires time. It takes a long time to prepare for and lay the foundation of a great building. The Chinese finish off the foundations of their houses very rapidly ; but it is hollow walls they build thereupon. If we intend to erect solid walls, we must lay a solid foundation. If we wish to see durable results, our preparations must be slow and real.

REV. AUGUSTUS FOSTER LYDE.

In a volume entitled "Foreign Missions of the Protestant Episcopal Church, 1821 to 1835," by S. D. Denison, there is reproduced a most interesting sketch of the life of Rev. Augustus Foster Lyde, who died in Nov., 1834, at the early age of twenty-one years.

The sketch alluded to was originally prepared by the Rev. Mr. Vail, now Bishop Vail, of Kansas, and published, in connection with sundry other papers, shortly after the death of Mr. Lyde.

It is most fitly reproduced in the volume mentioned above, because it was Mr. Lyde's consecration of himself, while a student in the General Theological Seminary in New York, to the spiritual welfare of China, that led to the establishment of a Mission of our Church to that land.

It seems strange to us, in our limited view of things, that with his superior talents and unreserved giving up of himself to the work mentioned, he was not allowed to go thither, but received instead the summons to that home which is out of sight of mortal eyes. His work, so far as China was

concerned, was finished when the deep convictions of duty to its people, with which his own heart was impressed, and which he most ardently desired should be shared by others, had been made known, and especially to those to whom the conduct of the Missionary work of the Church was then more particularly committed, viz., the Board of Directors of the Domestic and Foreign Missionary Society.

The flame kindled by the HOLY SPIRIT in the heart of Lyde, and by that heart communicated to others, was destined, under God, to be a fire which should never be extinguished. It has burned through all these years since he fell asleep, and now, with increasing brightness, glows in *Peking*, the capital of China, in that great business centre the *city of Shanghai*, and along on either side of the Yang-tse-kiang, at *Hankow* and *Wuchang*, in all which places the pure and faithful Bishop, and his noble band of presbyters and teachers, male and female—both foreign and native—hold forth the Word of Life among the vast crowds by which they are surrounded.

Surely it is a fit thing that the name of one so honored of God should ever be held in remembrance by the Church which has reaped so rich a blessing as to be partaker in the work of giving the Gospel to China. This motive might prevail with us to remind the Church of this loving, CHRIST-honoring servant of the LORD; but to it is joined the hope that his precious example and his burning words, here reproduced, may arrest attention and fix the hearts of many in the noble resolve of more entire consecration to the service of God, and, more than this, that many of the younger Clergy, especially, will ponder those words of his in his letter to his fellow-students in the Seminary: "To every one, then, I would say, It may or it may not be your duty to go abroad. If it is not, you should be prepared to go wherever your Divine MASTER may be pleased to send you. If it should be your duty (I tremble at the possibilities of the case), under what awful responsibilities do you lie! You stand in the relation of one who turns away from the path that God points out to him, and chooses one for himself."

The following extracts are taken from the sketch to which we referred at the beginning of this article; may their reproduction here be fruitful in good results to the cause of CHRIST in foreign lands:

The Rev. Augustus Foster Lyde was born in Wilmington, North Carolina, February 4, 1813, where, in early life, he was piously educated, under the pastoral and academical charge of the Rev. Dr. Empie.

At the early age of fourteen he was admitted a member of the Sophomore

Class in Washington [now Trinity] College, Hartford, Conn. He graduated in 1830, when but seventeen years of age, at the head of his class, and without any competitor for its highest honors.

Though his mind was at this period firmly bent upon the Gospel ministry, he was advised, on account of his youth, and for the purpose of studying Hebrew, and disciplining his mind by an extended acquaintance with the sciences, to delay for a year the commencement of his theological course. He accordingly entered the General Seminary in 1831, and his instructors and fellow-students will all bear testimony to his proficiency, and to what may have been a too close devotion to his studies.

But, though assiduously laboring to cultivate his mind, and to store it with sound learning, he was most devotedly bent upon the more important discipline of his heart. He was conscientiously jealous of whatever might tend to bind it to earth. He felt that there was no middle ground for a disciple of the LORD JESUS to stand on; and especially did he feel that a Christian minister's life, and his whole strength, should be unreservedly sacrificed on the altar of his GOD. With such views and feelings, he was naturally led to inquire, and that with deep reflection and fervent prayer, *how* the cause of CHRIST and His Church could be most effectually promoted. The inquiry exercised his mind most deeply the last year of his theological course. "The field," he argued, "is the world." This whole field, through human instrumentality, is to be cultivated for the final harvest of the LORD. The blessed time of the glorious ingathering will be advanced by the zeal, or retarded by the sluggish inaction of the Church. He believed that there exist in her bosom energies that have never yet been called into vigorous action, and that the most effectual mode of arousing them is to send from her own fold the heralds of salvation, not only for the purpose of immediately illuminating the dark places of the earth, but also for learning, and for sending back from its different parts such stories of the spiritual darkness and death in which it is shrouded, as, under God, should be the means of enlisting Christian sympathy and eliciting Christian effort for the great work of evangelizing the world. Such, in a word, was his decided view of the value of foreign missions to the Church. He desired their establishment and prosperity, for he considered them as important to the perfection of the grand system of bringing all people and nations of the earth into one fold under the one Great Shepherd. Yet he never set up his own opinion as the infallible guide of others. His views were too elevated, and his knowledge of human character too true, to suppose that, even with equally intelligent and honest minds, the same premises necessarily result in the same conclusions; much less did he ever claim, that the possession of different sentiments on the subject of Missions should be taken on either side of the question as a test of zeal or indifference for the cause of CHRIST.

Such being Mr. Lyde's settled conviction in reference to the Missionary enterprise, he was led to ask, *how* the work should be advanced. The result

was, that when the Church, from the authorized source, should send forth the inquiry, "Whom shall we send?" his voice should be heard in the response, "Here am *I*; send *me*." He accordingly wrote last winter [1834], to the lamented Dr. Montgomery, asking whether there was any probability that the Executive Committee of the Domestic and Foreign Missionary Society would recommend the establishment of a mission in Asia. In reference to the Foreign Mission previously established in Africa, he expressed a belief that there were those in the Church who would hazard their lives in the burning heat of the African soil, if it were demanded by the cause of the REDEEMER; but that he thought that the objects of Foreign Missions could be better effected at present upon other heathen ground. With his characteristic modesty he requested that his own name should in no way be connected with the inquiry. It is believed that the letter was shown but once, and then upon a known intimacy with its author. Dr. Montgomery, as may be supposed by all who knew him, was enthusiastic in his encomiums upon the character and spirit of the letter, but was too soon after prostrated upon his dying bed ever to give it a reply.

In the spring of 1834, Mr. Lyde was afflicted with a cold and a slight bilious attack, which to an extent reduced his strength, and seemed to render it necessary for him to suspend his studies for a while, and absent himself from the Seminary. On his way to Philadelphia he joined the company of a clergyman and a layman, with whose persons, and with whose active interest and efficiency in all important matters of the Church, he was well acquainted. As the special object of their visit to Philadelphia was to attend the meeting of the Board of Directors of the Domestic and Foreign Missionary Society, his favorite theme was presented to their attention, and his own views and feelings most fully expressed. Through their instrumentality in bringing forward and advocating the question, the Board established the China Mission, with instructions to the Executive Committee to carry the object into effect so soon as the men and means could be provided. Mr. Lyde afterward remarked, in conversation on the subject, that it had required a great sacrifice of natural feeling for him to decide upon leaving the society of friends and the attractions of country for a home in a strange and distant land, but that his mind was decided upon the course, and that it would require another great sacrifice of feeling should he be disappointed in his hopes.

But his hopes have been disappointed, though in a manner which he then but little anticipated. Notwithstanding he carefully pursued the course advised by his physician for the restoration of his health, it remained to all appearance stationary till the time of his graduation, the last week in June. He graduated with his class, and the following Sunday was ordained by Bishop Brownell, in St Thomas's Church, New York, in company with several of his classmates. The remainder of the summer was spent in New England, where he was advised to make a voyage to the West Indies, encouraged that he might return with renovated strength in the spring. On

reaching New York, the last of September, his case was more closely examined; and at his request to be honestly dealt with, his physician gave his opinion that his lungs were diseased beyond hope of recovery; and that, for the sake of a more congenial climate, he had better leave for Philadelphia, than put himself entirely beyond the reach of his friends. He sustained the stroke like a Christian philosopher,* repeated the opinion that had been given of his condition, on arriving at Philadelphia, without the least apparent emotion, and expressed his happiness that he had been apprised of the prospect before him, that he might be led the more earnestly to seek the grace necessary for his departure. He however asked further medical advice; and as, at his request, the worst was told him, he remained unmoved as before. Leaving his physician, he began to devise such arrangements as were necessary to enable him to spend as comfortably as possible the remnant of his days, and to die. His disease remained nearly stationary for four or five weeks, which induced the belief of his friends that he might survive the winter. But nine days before his death he attended church, and was on horseback the following Tuesday. He began to fail more rapidly after this, and left his room for the last time on Sunday. He was confined to his bed but one day, and expired at nine o'clock on Wednesday morning, the 19th November, 1834.

An event like this is a mystery too deep to be fathomed by the plummet of human reason. It is an event which the friends of our departed brother and the friends of the Church must of necessity mourn, though one which cannot fail to bend a submissive heart most humbly to the will of God. The sun of his earthly existence rose with amazing rapidity and brightness, but it has suddenly sunk into the midnight of the grave. No unsanctified reasoning can solve the question why a young man, with faculties so naturally powerful and so matured, should be taken from the world when just prepared to enter it with honor and pre-eminent usefulness. But there is to be found *in faith* a philosophy, which, if truly possessed, will hush at once every secret murmuring, and will readily reconcile the event to our minds, by a living dependence upon the wisdom and the goodness of the providence of God.

In "The Missionary" (published at Burlington, N. J.) of November 29, 1834, there was a short but very interesting notice, which is here quoted entire :

* Lest this expression should be misunderstood by any, it is proper to state, that, at the time when a consultation of physicians was held upon his case, Lyde was expecting their decision in another room. The physician who regularly attended him, and to whom he was much attached, was appointed to communicate with him. As he entered the room, and for a moment was silent, Lyde said to him, with great decision, "Doctor, tell me plainly the exact truth; I am prepared for any result." So soon as his physician had informed him of the result of the consultation, Lyde burst into tears, and for a few minutes paced the room in strong emotion, and then exclaimed, "Can it be so? Shall I never be allowed to preach the Gospel in China? Yet I am not worthy of such a service! But I will labor for her sake while I live." The scene was most affecting and solemnizing. And he did labor for China after this; and his influence upon his brethren in the Seminary was not without effect, as one of the Missionaries now in China will testify.—EDITOR.

The Rev. Augustus Foster Lyde, deacon, who departed this life on the 19th instant, in the city of Philadelphia, was a young man of no ordinary promise; and his decease, at the moment when he seemed just fitted for usefulness in the cause of CHRIST and of souls, to which he had given himself up, enforces fearfully the sentence of Holy Scripture, "Be still, and know that I am God!" Mr. Lyde was a graduate of Washington [now Trinity] College, where it was the privilege of the present writer to watch the first opening of his clear, vigorous, and manly intellect. He had not quite completed the three years' term of study at the General Theological Seminary, where the expectations formed of him at Washington College were more than realized, when the seeds of the insidious disease which caused his death were first detected. He was able to be present with the members of his class who were admitted to the holy order of deacons, and to take upon himself the responsibilities of that sacred office, but not to discharge any of its functions. The progress of his disease was singularly rapid, and in less than five months after his ordination he was taken to his rest. There is little reason to doubt, that intense devotion to study was the proximate cause of Mr. Lyde's disease. But there remains to those who knew and loved him, the precious consolation, that the zeal to which he fell a martyr was not the unhallowed thirst for secular knowledge merely, or for temporal distinction, but the zeal of God's house. During his connection with the General Theological Seminary, after much searching of heart, many prayers, and careful consultation of those who were over him in the LORD, Mr. Lyde determined to devote himself, if God would accept the offering, to a Mission in China. And it is an interesting evidence of that generous self-dedication which had become, through grace, his characteristic trait, that his determination was made, not in expectation of valuable services to be rendered by him, in the prosecution of so great a work, but of calling to it the attention of others better able to grapple with its tremendous difficulties. It did not please God to grant him the desire of his heart. Yet it is just to say, and will be an interesting reminiscence of his brief career, that, by his resolution to undertake the Chinese Mission, the attention of the Protestant Episcopal Church was first strongly turned to that subject, and the impulse, under God, derived from him, which has led to the establishment, by the Domestic and Foreign Missionary Society, of a Mission to China. From an early period of his malady, contrary to the customary habit of consumptive patients, he anticipated an early and a fatal issue; but, strong in the grace which is in CHRIST JESUS, he looked upon death with calmness, confidence, and cheerfulness. When the present writer, a fortnight before his death, reminded him, at parting, that whatever the result might be, it would be ordered, if his faith was firm, in infinite mercy,—*"And by Him,"* he added with a smile, *"who doeth all things well."*

The last exertion to write, which was made by the subject of these notices, was in behalf of China, and for the good of the brethren he had left behind him in the Seminary. The letter, addressed by him to the mem-

bers of the Missionary Society with which he had been connected, is filled with feeling, and breathes a spirit of the most complete self-dedication to his God and SAVIOUR, and most earnest love for his fellow-men.

The letter is a precious document to the friends of our departed brother, but it is valuable to all, and is especially worthy of consideration by those who have entered, or are purposing to enter, upon the duties and responsibilities of the Christian ministry; for every Minister is a Missionary, and should seek to be certain that he occupies his proper place in the labor of his MASTER's harvest. It follows as printed in "The Churchman" of December 13, 1834 :

"PHILADELPHIA, *October*, 1834.

"BRETHREN OF THE MISSIONARY SOCIETY,—It matters little to me that my personal connection with the Association has been dissolved; that I no longer appear in your midst when you meet in pursuance of our glorious objects. I am, and ever will be to the end of life, a member of the Missionary Association in heart.

"It is well known to all, or most of you, that I had determined, by the help of God, to preach the Gospel to the heathen in China; but God, in His infinite wisdom, has seen fit to dispose it otherwise, and has removed the probability of my preaching the Gospel to Christian or heathen. I do not address you then in levity or inconsiderateness, but in the calm expectation of death. The point on which I stand is a deeply solemn one; may we mutually realize it. Standing on this elevated point, and making a retrospect of my short life, I bend my eye along the causes which have contributed to create and modify my moral and religious character. Leaving the first operations of GOD'S SPIRIT, I wander along a dark and dreary way, cheered by but few Christian hopes and attainments, until my eye rests upon an elevation imposing and bright. It is beautiful with 'the feet of them that bring good tidings, that bring good tidings of good;' it is radiant with the same glorious light that first broke in upon my mind and scattered away its accumulated ignorance and sorrow.

"'Mighty through God!' I involuntarily exclaim, and, in view of eternity, hail the Missionary Association as, under God and His appointed means of grace, the mightiest cause that He has brought to bear upon the salvation of my soul.

"You will immediately infer from what I have said, that I consider it your *duty* and privilege, and I hope you will consider it in the same light precisely, to perform most punctually all the duties required. It is only by such uniform course of conduct that the prosperity of a society is preserved, and its advantages fully secured.

"But it is not at the general meetings of the Society, nor yet the meetings of your committees (which should be made as conversational as possible), that the Missionary spirit is to be acquired. Alas! alas! how many there are, who mistake the interest felt in the pursuit of what is novel and strange, or the sympathy excited by human suffering, or the glow occasioned by the view of a great moral enterprise, for a deep and fervent love for the souls of perishing men! Often, too, the ardor excited by some powerful and moving appeal in behalf of this great cause, is nothing more than a natural sympathetic emotion, instead of the powerful movings of GOD'S HOLY SPIRIT.

“O no, my dear Christian brethren; it is only in the holy, quiet retirement of your closet that this pure spirit is to be sought and found. Prayer,—earnest, constant prayer (in the deeply expressive language of Paul), the ‘groanings which cannot be uttered,’ will bring down the blessing we seek like the morning dew and the early rain. The other means are powerful in their place; but here we win the blessing of God, as it were, immediately.

“But, my Christian brethren, these are but the preparatory steps to a higher and nobler course of duty. An ardent love for the souls of men is holy and acceptable in itself; but Christian virtue, most unlike the cold theories of man, has within itself the elements of vigorous resolve and action; they are component parts of its existence. Has not, then, each one of you present a *personal duty* beyond all this, in reference to the great Missionary cause? Is there not treasured up, in the futurity of appointed duty, some further resolve and action of yet unconceived moment? Let us assume the remotest possibility that can be taken into the estimate, that it is the duty of but one out of your whole number to preach the Gospel to the heathen. Suppose that it were communicated to you, while together, that there was an unfailing certainty that one among you should leave home and country for CHRIST’s sake and the Gospel’s. How would the message be received? Every Christian heart (and such are all, I trust) would at once respond to the possibility, and ask, ‘*LORD, is it I?*’ nor would he cease to pray, and read, and meditate, until he could speak out from the darkness of uncertainty, ‘*LORD, I will follow Thee, whithersoever Thou goest.*’ But in the name and presence of Almighty God, in view of our destiny for eternity, as we expect to stand before the judgment-seat of CHRIST, does any one believe that the SAVIOUR, the LORD of Missions and salvation, requires but one Missionary from your whole number? Does any one believe that the whole heathen world, with its hundreds of millions, claims but one Missionary from the Protestant Episcopal Church? Do not disguise the fact. You know that if they go not from our seminaries, they will never go; these are the only probable sources of supply.

“In reply to the above questions, in the confidence of truth, I answer, No. To every one, then, I would say, It may, or it may not be your duty to go abroad. If it is not, you should be prepared to go wherever your Divine MASTER may be pleased to send you. If it should be your duty (I tremble at the possibilities of the case), under what awful responsibilities do you lie! You stand in the relation of one who turns away from the path that God points out to him, and chooses one for himself. There is no one present but would revolt at such a thought.

“Let me in conclusion add a few more particular remarks. There is very great danger of erring in the decision, by drawing up a long list of qualifications on the authority, perhaps, of some writer, and excusing ourselves thus on several grounds entirely insufficient. There are necessary qualifications; but we should pray much before we excuse ourselves for any single reason.

“Again. It is clear that no man can say, previous to an investigation, that it is out of the question that he should go. Of course I here except domestic necessities. But there are many to whom the thought is so entirely new and almost chimerical, that they dismiss it without a thought. Refined education, or talent, or expectations, stand forever between them and faithfulness to their souls.

“Farewell, my dear Christian brethren! I feel like one who sees his brothers on the brink of a precipice, where he himself found out dangers at

which the heart may tremble. But 'let not your heart be troubled.' I have all along presupposed that the HOLY SPIRIT would be afforded abundantly, and in the use of God's appointed means, in His appointed way. You cannot, as surely as God is true, you cannot fail of His approbation.

"Once more, farewell! and that the God of all mercy may guide you in all your investigations, is the earnest prayer of

"Your fellow-member and brother in CHRIST,

"A. F. LYDE."

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from July 1st to August 1st, 1872:

ALABAMA.			MARYLAND		
<i>Mobile</i> —Trinity.....	\$10 00	10 00	<i>Baltimore</i> —St. Peter's Ladies' Foreign Missionary Soc'y, semi-annual pay't for Bessie Grammer and Jane Barry scholarships in Orphan Asylum, Af., \$75; semi-annual pay't for John Henshaw, Geo. Cummins, Julius Grammer, Wm. Woodward, and Benj. Dennis scholarships in Miss Fay's school, China, \$100. ...	\$175 00	
ALBANY.			St. Peter's S. S.	298 00	
<i>Albany</i> —St. Paul's, Mrs. Emily L. Hewson, scholarship in Miss Fay's school, China	40 00		Trinity	9 99	
<i>Cooperstown</i> —Christ	15 00		<i>Calvert Co.</i> —St. Paul's Parish.....	15 28	
<i>Troy</i> —Christ, for China	10 00		<i>Prince Geo. Co.</i> —St. Paul's.....	9 00	
<i>Walton</i> —Christ S. S.....	3 00	68 00	<i>Townson</i> —Trinity.....	31 29	538 56
CENTRAL NEW YORK.			MASSACHUSETTS.		
<i>Auburn</i> —St. Peter's.....	100 08	100 08	<i>Hyde Park</i> —Christ, Woman's Assoc., towards scholarship in Hoffman Inst.	5 00	
CENTRAL PENNSYLVANIA.			<i>Lowell</i> —St. Anne's.....	23 44	28 44
<i>Lancaster</i> —St. James' five-cent collection.....	9 00		MICHIGAN.		
<i>Scranton</i> —St. Luke's.....	29 00	38 00	<i>Ann Arbor</i> —St. Andrew's S. S.....	11 13	
CONNECTICUT.			<i>Detroit</i> —St. James' S. S., A Member.....	60	11 73
<i>East Bridgeport</i> —St. Paul's, A Member of Woman's Association, towards scholarship in Miss Fay's school, China.....	25 00		NEW JERSEY.		
<i>Fair Haven</i> —St. James'.....	10 00		<i>Allentown</i> —Christ S. S.....	8 50	8 50
<i>New Haven</i> —Christ.....	10 00		NEW YORK.		
<i>Saybrook</i> —Grace.....	10 00		<i>New York</i> —St. Peter's Young Ladies' Bible Class, for China.....	30 00	
<i>Stratford</i> —Christ.....	73 00		<i>Poughkeepsie</i> —Christ, add'l.....	27 00	57 00
<i>Waterbury</i> —St. John's, A Member.....	5 00	133 00	NORTH CAROLINA.		
DELAWARE.			<i>Washington</i> —St. Peter's, Mr. and Mrs. Bonner's children.	2 00	2 00
<i>Christiana Hund.</i> —Christ.....	61 59	61 59	OHIO.		
KENTUCKY.			<i>Circleville</i> —St. Philip's, \$10.35; S. S., \$16.87.....	27 22	
<i>Louisville</i> —Christ, A Member.....	10 00	10 00	<i>Cleveland</i> —St. Mark's	4 50	31 72
LONG ISLAND.					
<i>Little Neck</i> —Zion, \$251.88; S. S. \$27.30 (of which for China, Japan, Africa, Greece, and Haiti, \$251.28; Gen'l, \$27.90....	279 18				
<i>Whitestone</i> —Grace.....	67 50	346 68			

PENNSYLVANIA.

<i>Cheltenham</i> —St. Paul's S. S., for Rev. and Mrs. Thom- son's school, China.....	\$80 00	
<i>Frankford</i> —St. Mark's.....	744 44	
<i>Lower Merion</i> —St. John's.....	104 10	
<i>Philadelphia</i> —Advent, for scholar- ships 2, 3, 4, in Miss Fay's school, China.....	120 00	1048 54

PITTSBURGH.

<i>Eric</i> —St. John's.....	5 00	5 00
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RHODE ISLAND.

<i>Bristol</i> —St. Michael's, Five-cent coll.....	103 10	105 10
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VERMONT.

<i>East Georgia</i> —Mission.....	1 00	1 00
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VIRGINIA.

<i>Charlottesville</i> —Christ, for China...	45 00	
<i>Hanover</i> —Immanuel, for China...	10 00	
<i>Point Pleasant</i> —Christ, towards support of a scholar in school at Wuchang, China.....	10 00	
<i>Richmond</i> —St. James'.....	25 00	
<i>Williamsburgh</i> —Bruton Parish...	21 15	111 15

WESTERN NEW YORK.

<i>Brockport</i> —St. Luke's.....	12 00	
<i>Buffalo</i> —St. John's.....	33 37	
<i>Clyde</i> —St. John's.....	9 16	
<i>Genesee</i> —St. Michael's.....	14 45	
<i>Hunt's Hollow</i> —St. Mark's.....	5 00	
<i>Rochester</i> —St. Mark's School.....	6 00	79 98

MISCELLANEOUS.

<i>Albany, Plattsburgh</i> —Jas. Bailey...	5 00	
<i>Troy</i> —A Friend, for Mrs. Thom- son's work in China.....	10 00	
<i>C. N. Y., Utica</i> —A. A. E.....	35 00	
<i>Conn., Hartford</i> —A Church Woman	4 50	

<i>Ind., Richmond</i> —K., for Mrs. E. H. Thomson, for purchase of Bibles.....	\$6 00	
<i>L. I., Astoria</i> —Rev. E. D. Cooper, for Rev. Dr. Hill's Book Fund.....	30 00	
<i>Brooklyn</i> —S. C. M.....	10 00	
<i>D. C., Washington</i> —Mrs. H. Mc- Knight, for Africa and China.....	50 00	
<i>N. H., Keene</i> —Rev. E. A. and Mrs. E. T. Renouf, \$10 each..	20 00	
<i>N. J., Princeton</i> —Mrs. C. S. Olden, for education of Abijah Francis, under Rev. G. W. Gibson, Africa.....	75 00	
<i>N. Y., New York</i> —Cash, for Rev. C. E. Benedict.....	1 00	
<i>Ohio, Pomeroy</i> —A Friend.....	5 00	
<i>Pa., Philadelphia</i> —P. Hutchinson..	1 00	
<i>S. C., Cheraw</i> —A Friend.....	5 00	
<i>Va., Alexandria</i> —Miss Tanny Sprigg, for Rev. R. Nel- son, China.....	5 00	
<i>Episcopal High School</i> ...	1 15	
<i>Petersburg</i> —A Member of Woman's Assoc. for C. J. Gibson scholarship, Africa.....	10 00	
<i>Prince Geo. Co.</i> —Friends of Mis- sions, for ed. of Chinese child.....	40 00	
<i>University of Va.</i> —J. L. Cabell....	8 00	
<i>W. N. Y., Albion</i> —P. A. F.....	8 50	
<i>Buffalo</i> —Delegate Meetings, $\frac{1}{2}$...	273 86	
<i>Miscellaneous</i> —Cash.....	25	
Cash.....	5 00	
Cash.....	2 50	
Cash, to be added to Miss Jones' fund, raised by her Chinese friends, per Rev. S. R. J. Hoyt.....	5 50	
Cash, for Orphan Asylum, Africa, per Miss Savery	75 00	692 26
		\$3,488 33
Receipts from Missionary Boxes....	259 61	
		\$3,747 94
Amount previously acknowledged..	83,696 24	
Total from Oct. 1, 1871.....	\$87,144 18	

RECEIPTS FROM MISSIONARY BOXES.

JULY, 1872.

<i>Albany, Albany</i> —St. Paul's.....	\$57 39	
<i>C. N. Y., New Hartford</i> —7 boxes.	4 56	
<i>Port Byron</i> —5,067.....	75	
<i>Conn., Plymouth</i> —Anna C. Tal- madge.....	5 00	
<i>L. I., Brooklyn</i> —8,795.....	3 00	
Allan Napier.....	3 30	
<i>Md., Mt. Savage</i> —St. George's S. S., for scholarship at Wu- chang, China.....	35 00	
<i>Mich., Albion</i> —24 boxes.....	9 08	
<i>Minn., St. Paul</i> —Good Shepherd S. S.	6 92	
<i>Mo., Lexington</i> —2,072.....	1 50	
<i>N. J., East Orange</i> —Christ.....	15 18	
<i>N. C., Greensboro'</i> —St. Barnabas'..	5 69	
<i>Ohio, Circleville</i> —St. Philip's S. S.	14 66	
<i>Pa., Philadelphia</i> —St. Bartholo- mew's.....	14 25	
<i>Rockdale</i> —15 boxes.....	\$9 77	
<i>West Chester</i> —Rev. A. E., for St. Mark's Hospital, Africa..	1 24	
Colored Mission School, for Rev. S. W. Seton, Africa.....	13 24	
<i>Texas, Albion</i> —11,414.....	1 00	
<i>Waco</i> —G. W. Jackson.....	2 55	
<i>Va., Boydton</i> —1,309.....	1 00	
<i>Lexington</i> —Va. Military Inst.....	3 00	
<i>Nelson Co.</i> —Nelson Parish.....	6 00	
<i>Norfolk</i> —5,133.....	1 00	
<i>Point Pleasant</i> —Christ.....	5 03	
<i>W. N. Y., Geneva</i> —Trinity, 23 boxes.....	35 60	
<i>Lockport</i> —Rev. J. Abercrombie...	2 19	
<i>Phelps</i> —8 boxes.....	1 74	259 61

FOREIGN STATIONS.

WESTERN AFRICA.

Rev. J. G. Auer, M.A.	.....	Cavalla.
Rev. G. W. Gibson,	(Liberian).....	Monrovia.
Rev. Alex. Crummell, B.A.	.....	Adwell.
Rev. A. F. Russell	.....	Clay Ashlands.
Rev. S. D. Ferguson	.....	Mt. Vaughtan.
Rev. N. T. Doldron	.....	Monrovia.
Rev. R. H. Gibson (Deacon)	.....	Schor.
Rev. Samuel Seton (Native)	.....	Hoffman Station.
Rev. C. F. Jones (Native Deacon)	.....	Tuboo.
Rev. E. Neuville	.....	Bokten.
Mrs. Auer	.....	Cavalla.
Mrs. Ware	.....	Orphan Asylum, Cape Palmas.
Mrs. Toomey	.....	Cape Palmas.
Mrs. S. Simpson (Teacher)	.....	Cape Palmas.
Miss Margaretta Scott	.....	Cavalla.
Miss Julia De B. Gregg	.....	Rocktown.
Miss Mary E. Savery	.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Bottie	.....	"
J. J. Blyden (Liberian), Candidate for Orders	.....	Bassa.
— Clark	.....	"
J. Neyle	.....	Catechist.
John T. Thorpe	.....	Croiserville.
L. Montgomery (Liberian), Teacher, Candidate for Orders	.....	Cavalla.
W. M. R. Richards (Liberian), Candidate for Orders	.....	Cavalla.
Edward Hunt	.....	Cavalla.
M. P. Valentine (Native), Candidate, for Orders	.....	Rocktown.
Joseph A. Russell (Liberian)	.....	Tobo.
Samuel Boyd (Native), Teacher and Catechist	.....	Fisherton.
G. T. Bedell	.....	Cavalla.
Alonso Potter	.....	Hoffman Station.
John Farr	.....	Half-Crawway.
B. B. Wisner	.....	Berebey.
Merrick White	.....	Catechist.
John Eohlen	.....	Gideyatabo.
Richard Killen	.....	Bokten.
	.....	Teacher.
	.....	Rockbeekah.

O. E. Shannon, Native TeacherKaba.

CHINA.

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bishop.	.....	Shanghai.
Address	.....	"
Rev. Robert Nelson	.....	"
Rev. Elliot H. Thomson	.....	"
Rev. Samuel I. J. Schereschewsky, D.D.	.....	Peking.
Rev. Augustus C. Hohing	.....	Hankow.
Rev. S. R. J. Hoyt	.....	Wuchang.
Rev. W. J. Boone	.....	"
Rev. Kong-Chai Wong (Presb'r)	.....	Shanghai.
Rev. Yung-Kiung Ngan, M.A. (Presb'r)	.....	Hankow.
Mr. Hoong Nick Woo, Candidate for Orders	.....	Shanghai.
Mr. Kia-Sung Ling	.....	"
Mrs. Nelson	.....	"
Mrs. Thomson	.....	"
Miss Lydia M. Fay	.....	"
Mrs. S. Schereschewsky	.....	Peking.
Mrs. Hoyt	.....	Wuchang.
Mrs. Boone	.....	"

JAPAN.

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bp	Oosaka.
Rev. A. R. Morris	"

GREECE.

Miss Marion Muir	Athens.
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HAITI.

Rev. J. Theodore Holly	Port-au-Prince.
Rev. St. Denis Baudry	"
Rev. Julien Alexandre	Cabaret Quatre.
Rev. Pierre E. Jones	.....	Jeremie.
Rev. Charles E. Benedict	.....	Cayes.
Mr. Alexander Battiste, Catechist	.....	Port-au-Prince

Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL. D., *Chairman.*

Rev. JOHN COTTON SMITH, D.D.
Rev. H. DYER, D.D.
Rev. BENJ. I. HAIGHT, D.D.

Rev. W. R. NICHOLSON, D.D.
Rev. WILLIAM H. HARE.
STEWART BROWN, Esq.
LEWIS CURTIS, Esq.

LEMUEL COFFIN, Esq.
FREDERICK S. WINSTON, Esq.
JAMES S. ASPINWALL, Esq.

Rev. WILLIAM H. HARE, *Secretary and General Agent*, No. 23 Bible House, Astor Place.
Rev. S. D. DENISON, D. D., *Honorary Secretary*, No. 23 Bible House, Astor Place.
JAMES S. ASPINWALL, Esq., *Treasurer*, No. 86 William Street, New York.

STATED MEETINGS—THIRD MONDAY OF EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. WILLIAM H. HARE, Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, *stating contents and value of each package.*

Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof,	14 cts.
Newspapers, each,	9 cts.
CHINA.—Via San Francisco, (thence first of each month,) Letters, each half ounce or fraction thereof,	10 cts.
Newspapers, each,	2 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
LIBERIA.—Via Southampton, (thence weekly,) Letters, each half ounce or fraction thereof,	16 cts.
Newspapers, each,	4 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES:

N.B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate Envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

HAITI AND LIBERIA.—(By Sailing Vessels.) Enclose Letters in *ten cent stamped envelopes*, (as required by U. S. Postal Laws,) addressed to final destination. Enclose this in a second envelope, prepaid at Domestic rates, directed to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Newspapers and Books free through the Mission Rooms.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartoons of ten each, (by Express.)

Returns are to be made semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to the Secretary of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

Upon return of the first contribution, a neat certificate of membership is forwarded; and upon receipt of subsequent remittances, a proper acknowledgment is returned for every box-holder.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

SEPTEMBER, 1872.

* * * *The Office of the Commission of Home Missions for Colored People is No. 30 Bible House, Fourth Avenue, New York. Communications should be directed to Rev. WELLINGTON E. WEBB, Office Secretary, at the above address. Contributions to be sent to Hon. EDWARD HAIGHT, at Banking House, No. 9 Wall St., or to Rev. Mr. WEBB.*

FUNDS.

WE have said but very little in these pages concerning Funds during this financial year. As the present is the last opportunity before it closes, and as *there is need*, we beg our Reverend Brethren who have not sent an offering for our work during the year—SEVENTEEN HUNDRED IN NUMBER! in the Northern and Western Dioceses—to remember us before our annual account is made up—September 30th. The smallest contribution will be gratefully received.

Alas for our poor African brother! He asks bread and we give him stones!

DIOCESE OF KENTUCKY.

WE are very happy in having it in our power to lay before our readers the earnest and faithful words of the Assistant Bishop of Kentucky, touching the Church's duty to the Colored People, spoken to the late Convention of the Diocese :

“Our work among the Colored Race of this Diocese is only begun, and exhibits a great indifference to our solemn responsibility to this race, whose destiny the providence of God has so wonderfully linked with our own. I trust yet to live to see a great awakening among our southern Dioceses to a sense of their great responsibility to these immortal souls. But this indifference is not confined to one section of the Church. Throughout our whole communion there is a sad and widespread apathy on this subject. The depart-

ment of our Mission work styled Home Missions to Colored People, meets with a very scanty and meagre support from the Church at large. While a profound and most extensive sympathy prevails for the remnants of the tribes of Indians still surviving, but fast passing away from our midst, we sadly overlook the claims of over four millions of the African race, not diminishing, but actually increasing yearly in numbers, and whose influence is each year becoming greater upon the general interests of the nation. My own deep conviction is that the true mode of elevating and evangelizing this race is by Ministers of their own race, trained thoroughly for their work in schools and theological seminaries conducted by ourselves. I heartily wish that the Diocese of Kentucky could be the first to establish a training school for the education of Colored Clergymen of our Church to minister to the hundreds of thousands of their brethren in this great State.

“May He without whom nothing is strong, nothing is holy, guide us in our deliberations, and strengthen us for every good work, working in us that which is well-pleasing in His sight, to Whom be glory now and for ever. Amen.”

LOUISVILLE, KY.

ST. CYPRIAN'S SCHOOL—C. H. MENZIES.

THE Mission School of St. Cyprian, for the Colored People of this city, has closed its exercises with an exhibition and examination. The school has, to the 1st of May last, been supported entirely by one Clergyman of this city, who, in addition to his other burdens, has been carrying on at a heavy expense a similar enterprise.

On the evening of the exhibition, the progress of the scholars in their studies was plain to all who were present, and the exercises upon the black-board, in which the pupils (the majority of whom were young women) solved with ease and rapidity the examples given them in arithmetic, gave no little pleasure to the audience.

It was apparent that the object of the teacher had been to avoid a mere reliance on the memory of his pupils, and that the success of the examination was not the result of special preparation of a small part, to the exclusion of the rest. Hence their readiness and willingness to recite.

We were also informed that the school has been made free to the Colored People. This became necessary in order to contend successfully with another institution (the only one of the kind under the control of the authorities), to say nothing of higher considerations. The scheme is simply considered by its teacher as a small pioneer effort, it is true, yet it is doing a very important work in more respects than one. It is helping to give the necessary elementary education, without which it would be very difficult to gather material for a training school when such an institution becomes practicable.

[Since the 1st of May, 1872, this school has been aided by our Commission.—Ed.]

WILMINGTON, N. C.

FROM REV. C. O. BRADY.

WE have now reached the close of another term of Missionary duty among my race, concerning which I think I can predict a bright future in the Church Militant, made up as it is of every nation and kindred and tongue.

I trust a brief report of my labors in the small field in which I labor will not be unacceptable at this period of its history, and especially at a time when the Church is stretching her arms over so many of the benighted portions of creation, and particularly Africa, our fatherland, and the descendants of Africa dispersed abroad over the United States of America.

May God in His love to sinful man permit this noble work of His Church to continue till every man of every nation be gathered into His saving fold.

Through God's goodness and the assistance of kind friends the work under my charge is slowly progressing. Our church building, the centre of so many hopes, is now in a condition to worship in. We have been able to occupy it since the first of the present year. During my vacation in the summer of 1871, I was enabled to raise from friends at the North, principally in Boston, a sum sufficient to purchase the windows, the furnace, and other necessary articles, having, when this was done, a balance with which to meet the expense of putting in temporary seats, and thus enable us to occupy St. Mark's at an early day. This was specially desirable, as the church so kindly loaned us was needed to organize another congregation. When this was accomplished we felt the want of an organ very much, and on inquiry found that one was to be had at a comparatively low rate. Measures were therefore set on foot to obtain it. Contributions were solicited from the citizens of Wilmington, and the response was so hearty that in less than thirty days a sum sufficient to secure it was raised, and also to place it in position, with chairs and elevated floor, by the chancel of the church.

At the late Convention of the Diocese, with the consent of the ecclesiastical authority and the approval of the resident Rectors of the two parishes of St. James and St. John, this parish of St. Mark's was received by vote of the members of Convention as one of the churches of the Diocese. Thus the question of our organization is at length accomplished. We thank God and our Christian brethren for its accomplishment.

We yet need about five hundred dollars to entirely finish our church, which sum I hope to receive from our friends at the North during the present vacation. Our Sunday-school is quite flourishing, and the work of the parish is going on steadily and encouragingly. May God continue us His blessing for His dear Son's sake.

RICHMOND, VA.

ST. MARK'S SCHOOL—J. T. COOLEY.

OUR school was examined, on the 2d July, by Messrs. Bunting and McRae, Rev. Dr. Peterkin also being present, all of whom expressed themselves well pleased with the exercises.

Examination continued through four hours, during which forty pupils—twenty-five girls and fifteen boys—were examined. Of this number thirty-eight can write, twenty can read fairly, and twenty are in Geography and Greenleaf's Intellectual Arithmetic.

During the month of April, fifty-two were enrolled; the average attendance was forty-five; the attendance at the Sunday-school averaging forty.

We are very thankful to our Heavenly FATHER for the blessings we have received in this our work of love. Our hearts were made to rejoice, a short time since, when we heard that we were to have the chapel this Fall for our Sunday-school. I do pray that this wish may be realized, for the children are becoming more and more in love with the Services of our Church, and often ask to be allowed to go from the Sunday-school to the Services at St. James'.

GEORGIA.

THE MISSION OF THE CHURCH TO THE COLORED PEOPLE ON THE OGEECHEE.

BEFORE the war, over four hundred communicants were under the pastoral care of the Rev. Dr. Williams. He had gathered the flock, and is now eminently the parson in the affectionate reverence of the people. The war scattered them. Their church was burned. Rev. Mr. Dunlop is doing Missionary work, under the auspices of the Savannah Convocation, and officiates regularly once a month at this point. Sixty-eight communicants remain exemplary in their lives and faithful to the Church. Out of their scanty earnings they have distributed and paid over four hundred and twenty-five dollars to the erection of their church and the salary of the minister. Only forty dollars have been given to aid them in building the church by parties outside. Had the rice crop been usually abundant last year, they would have succeeded in their efforts without asking assistance. As it is, they need two hundred and fifty dollars only. No people deserve a more favorable consideration than these members of the Episcopal Church on the Ogeechee. For the confirmation of these statements, and approbation of this course, we refer to Bishop Beckwith, to the city Rectors, and to the Missionary, Rev. Mr. Dunlop.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from July 1st, 1872, to August 1st, 1872:

NEW HAMPSHIRE.				<i>Rochester</i> —Christ Ch..... \$11 08	
<i>Keene</i> —Rev. E. A. Renouf.....	\$10 00			St. Luke's Ch.....	27 97
Mrs. E. T. Renouf.....	10 00	29 00		<i>Albion</i> —P. A. F.....	8 00
MASSACHUSETTS.				<i>Buffalo and Vicinity</i> —Delegate	
<i>Longwood</i> —Ch. of Our Saviour....	22 43			Meeting, $\frac{1}{8}$ Collections....	273 86 398 06
<i>Salem</i> —St. Peter's Ch.....	16 40	38 63		DIOCESE OF PITTSBURGH.	
CONNECTICUT.				<i>Sewickly</i> —St. Stephen's Ch.....	6 76 6 76
<i>Norwich</i> —Trinity Ch.....	16 50			MARYLAND.	
<i>East Haddam</i> —St. Stephen's.....	10 00			<i>Baltimore</i> —Trinity Ch.....	9 99 9 99
<i>Meriden</i> —St. Andrew's Ch.....	50 00			SOUTH CAROLINA.	
<i>North Haven</i> —St. John's Ch.....	10 56			<i>Charleston</i> —Pupils of Franklin St.	
<i>New Haven</i> —F. H. B.....	30 00			High School.....	255 79 255 79
<i>Branford</i> —E. F. R.....	10 00			INDIANA.	
<i>Waterbury</i> —St. John's Ch.....	82 00			<i>Richmond</i> —K., for Bibles for Freed-	
<i>New Milford</i> —St. John's Ch.....	151 61	360 67		men.....	3 00 3 00
NEW YORK.				OHIO.	
<i>Red Hook</i> —Christ Ch.....	14 62			<i>Dayton</i> —Christ Ch.....	12 50
<i>Miscellaneous</i> —A Member of the				<i>Cincinnati</i> —St. Paul's Church	97 20 109 70
Board of Missions.....	40 00			MICHIGAN.	
W. R. Douglass, Esq.....	50 00	104 62		<i>Saranac</i> —Trinity Ch.....	2 00
DIOCESE OF ALBANY.				<i>Courthand</i> —St. Paul's Ch.....	2 00 4 00
<i>Troy</i> —Chr'st Ch., A thank-offering.	5 00			IOWA.	
<i>Plattsburgh</i> —James Bailey, Esq....	5 00			<i>Clinton</i>	10 00
<i>Cooperstown</i> —Christ Ch.....	10 00	20 00		<i>Durant</i>	3 75 13 75
LONG ISLAND.					\$1,422 57
<i>Brooklyn</i> —I. C. M.....	10 00			Amount previously acknowledged....	14,355 49
St. Mark's Ch., Adelphi				Total.....	\$15,778 06
St.....	15 00				
St. James' Ch.....	52 60	77 60			
WESTERN NEW YORK.					
<i>Geneva</i> —Trinity.....	50 15				
St. Peter's Ch., A Mem-					
ber.....	25 00				
C. A.....	2 00				

SUPPLIES.—One package from Waterbury, Conn., for Teacher in Warrenton, N. C.; one ditto of books, from Miss D., of Belmont, N. Y.; one ditto of S. S. papers, from St. Mark's Church, Adelphi St., Brooklyn, L. I.

ERRATA.—In the Acknowledgments for June, under Massachusetts, for St. Paul's, Boston High-lands,—read St. Paul's, Boston.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

THE WOMAN'S ASSOCIATION AUXILIARY TO THE BOARD OF MISSIONS.

As the cool September days bring home the travellers from the mountains and the sea-side, and as the time draws near for the renewal of the fall and winter work, it seems well to submit once more the subject of this Association to the consideration of the Church, and to give some account of its progress during the few months of its existence.

The Report upon Woman's Work, as is already known, formed an important feature of the last Meeting of the Board of Missions ; and the formation of this Association was in accordance with the Resolution then passed, authorizing the Secretaries of the various Departments of the Board to mature such an organization for the Missionary efforts of the women of the Church, based upon the suggestions contained in that Report, as might seem to them both practicable and expedient.

From the outset, it has been the aim of the Secretaries to start the Association in such a manner as should insure its being, in the fullest sense of the word, a growth. They preferred to begin untrammelled by any form of Constitution, or by any fixed and definite rule ; but this did not prevent them from setting forth a few general principles, or from having in their own minds the outline, dim and indistinct though it might be, of a glorious hope which, through the blessing of God, they look to see realized in the future.

They began their work by appointing a Secretary of the Woman's Department ; and by sending out a circular letter to some two thousand of the Clergy, Rectors of parishes in all parts of the country, asking each of them to select some lady, a communicant of his parish, to act as Corresponding Secretary, to aid in the circulation of Missionary intelligence, and to assist in awakening, intensifying and putting in practical operation a truer and more earnest spirit of Missionary zeal among the women of the Church. Of these two thousand Clergy, only about four hundred replied at all ; three hundred and thirty of them sending an address as requested. With these three hundred and thirty ladies, representing parishes in every State and nearly every Territory in the Union, a correspondence has been maintained, varying in fulness and frequency with the degree of interest

shown in the movement, and the amount of zeal manifested in the effort to carry it on.

Many of the parishes thus represented are themselves Missionary stations ; and, while showing a very real interest in the work of the Association, they have been obliged to plead the burden of home cares and home claims, and to urge the need, in the first place, of planting the Church firmly within their own borders, before extending much assistance to other Mission fields. In many of them, however, even in the few months which have passed since the work of organization was begun, much has already been accomplished. A number of Parochial Societies have been formed, and some three thousand members have been added to the list of the Association. One Secretary reports one hundred and nineteen members as the result of one quarter's efforts, another eighty, and another eighty-four ; while the reports of several are good, but indefinite, as of one who says, "All the women of the parish but two or three are members of the Association," or another who writes, "I believe I have completed my round of calls, though there may possibly be some I have overlooked. All seem much interested and very glad to give me their names." The most successful work has been done where the lady appointed as Secretary has personally visited each woman of the parish, and laid the matter before her in conversation. Where the parish is a large one, it has, in many cases, been divided into districts ; and the persons residing in each district have been called upon by different ladies appointed by the Secretary or by the Rector. This takes time and trouble, but it is by far the best course to pursue ; and nothing worth accomplishing is ever done without many sacrifices being made by some one.

Every member of the Association has been provided with a short form of Prayer, with the request that it be used daily in behalf of the Association, and of those who are engaged in Missionary labor. There has been good reason to think that the request has been very generally complied with ; and, to all those who believe in prayer, and who have at heart the planting of the Kingdom of CHRIST among the nations of the earth, it must be a constant source of hope and of happiness to remember that at least three thousand special and united petitions go up daily, from the devout women of the Church, for the increase and the prosperity of our Missionary work.

In addition to the enrolling of members, the Parochial Secretaries have also distributed many Mite Chests and Foreign Missionary Boxes, and have sent in various lists of new subscribers to the different publications of the Board, besides doing good service in circulating quite extensively a large number of special papers relating to both the Foreign and the Domestic fields. Their letters show that these publications are being received with a steadily increasing interest ; and that the Missionary work which is going on, in our own country, and in foreign lands, is becoming far better known and understood among our people than it has ever been before. A very widespread sympathy was awakened for the Ponca Indians by the letters

from Mrs. Stanforth, printed in *THE SPIRIT OF MISSIONS*; and the immense number of boxes and barrels of clothing for the destitute, and provisions for the sick, which were sent through the Association, proved the sympathy to be most sincere and earnest. Boxes of clothing were also prepared, during the winter and spring, for the families of many of our Domestic Missionaries; and some three hundred and fifty dollars have been received for scholarships in Miss Fay's school in China, and the Orphan Asylum, Cape Palmas, Africa; besides pledges for still larger sums to be forwarded hereafter. Several offerings have been made of a different nature, in the shape of jewelry of various kinds, under circumstances of peculiar interest; showing a depth of love and a readiness to give up all or anything for the MASTER, which is a cheering and hopeful sign of the spirit of self-sacrifice which we trust is awakening with greater power among us.

We should be glad if the Clergymen who have not yet given attention to this movement, would now take it into consideration; and we hope, through their co-operation and assistance, to be placed in communication with a much larger proportion of the parishes of our Church; and thus be enabled to increase still further the interest in our Missionary work and the efforts which are being made for its advancement.

SUNDAY AT A CHINESE MISSION STATION—A LETTER FROM MISS FAY.

SHANGHAI, *May 5, 1872.*

MY DEAR MISS EMERY: As you are kind enough to say you are interested in all the details of my every-day life, I am going to tell you how I passed this afternoon.

Soon after an early dinner, Hong Nioke, one of our catechists and candidates for Holy Orders, called for me to go with him to one of our out-stations in the village of Law Zok, where he has two day-schools and occasional religious services. I took two of the larger of my school-boys along, as they assist much in the responsive part of the Church Service, and I like to accustom them to the routine of Mission work at the out-stations where, I trust, they may, in time, make efficient helpers.

THE VILLAGE OF LAW ZOK.

Law Zok is a village, about two miles from here, lying on the Low Chow river. The afternoon was lovely. The road from Shanghai follows the bank of the river all the way; but, as you enter the village, the principal street runs at right angles with the river; and, at the farther end of it, is the one house occupied as our Mission station at that place.

The house consists of several rooms, one of which is used for religious services and for a boys' day-school, of thirty scholars. Another smaller room is used for a girls' day-school, of fifteen scholars. A Christian man and his wife have the charge of these schools. They are supported by the pupils of

our former boarding-school, under the late beloved Bishop Boone; and are considered among the most promising schools of the Mission.

By some mistake, no notice had been given of our visit, or that there would be Service; but one must live in China to know how quickly a great multitude can be gathered together. We had not stood five minutes in the open door, before crowds began pressing in, and staring at us. There are so many very, very poor and very idle people here, that the least excitement, or a new face, draws together such a motley crew as would frighten any one, but an *old* Missionary. Dirty, sickly-looking beggars; old men and boys; women with babies in their arms, and three or four ragged urchins clinging to their mothers' tattered skirts; little girls, and big girls, and old women—all draw closer still to examine some articles of the stranger's dress. However, I am as much at home in one of these crowds as in my own study; so, after a few kind words to those nearest me, I went into the house, and invited them to follow.

CHURCH SERVICE AMONG THE CHINESE.

As Hong Nioke entered the desk, and I sat down near it, the room was soon filled; and many lingered about the door outside, as there was no room to enter. You, "at home," who worship in costly churches, where a quiet, well-bred congregation join in a reverently ordered Service, can have little idea of our "meetings" here, where the congregations know nothing of real worship, or of the living God Whom they ought to obey. All this must be taught them, and I have never met any one more gifted in this kind of initiatory instruction than our catechist, Hong Nioke. Thoroughly imbued with the spirit of our holy religion, and knowing well the Chinese mind, their superstitions and modes of thinking, he finds little difficulty in keeping a congregation in order, and fixing their attention on what he is saying.

If, as is often the case, any one shows a wish to speak or ask questions, he quickly tells them they must wait until he has finished, and then he will give them all an opportunity of speaking. This is a common practice with all our Clergy, whenever they hold informal Services intended for the heathen who hear the Gospel for the first time. The women and children generally think this the most interesting part of the Service, as I sometimes feel that it is; they come around me asking so many curious and strange questions about the "new religion."

If any of the scholars from our day-schools are present, I take the opportunity of questioning them on their lessons, such as the Church Catechism, Creed, etc. At this time I was much pleased with two little girls, who recited the whole of the Catechism, including the Duty towards God and towards their neighbor, without missing one word.

TALK WITH AN ORPHAN GIRL.

By the other side of me sat a bright-looking, quiet girl, who had been very attentive during the whole Service, though I saw by her dress and short-

cut hair that she belonged to a Buddhist nunnery. I have always felt the deepest interest in this most hopeless of all departments of Missionary labor; yet I did not speak to her until, just as I was leaving, she caught hold of my dress and said, "O, I would like to learn this doctrine. Will you come here again and teach?" Before I could reply, two women, who were standing near, put their hands on her short-cut hair, and said in a most contemptuous manner, "You little nun! How can you learn any doctrine but that of Buddha?" She gave them a pitiful look, but made no reply, and turned again to me. I asked her if she had a father or mother? "No," she replied, "nor brother nor sister."

As I supposed, she was one of those forsaken little orphans that the Buddhist priests pick up, or buy for a trifling sum, and educate for their nunneries; and it would be difficult to say whether the life they lead there is preferable, or not, to the death, by poverty and starvation, which they would probably suffer if not thus cared for.

VISIT TO A BUDDHIST TEMPLE AND NUNNERY.

As the little girl kept by my side, after we left the house, I asked her several questions, and, among others, if she would like me to go to her home. She seemed much pleased with the idea at first, but then made some excuse, and looked quite grave, evidently being afraid the nuns might not approve of her bringing a foreign teacher into their midst. Yet, as Hong Nioke offered to accompany me, I decided to go; and telling her so, she seemed to take courage.

I wish I could describe to you a Buddhist temple and nunnery—its high, dark walls; its numerous courts; its long, low, rambling halls and chambers, filled with shrines and a multitudinous variety of idols of all shapes, sizes, and conditions—numerous gilded Buddhas, with blue hair, black mouth, and red eyes, sometimes represented standing, and sometimes sitting on a lotus-flower; the goddess of Mercy, who assumes a great many forms, the most popular of which is "the thousand-handed goddess of Mercy," in allusion to the great benefits she is supposed to bestow on those who worship her; and the smaller idol gods and goddesses, with the avenging deities that fill up every niche and corner around and on both sides of the high altar, before which incense is continually burning, and benighted worshippers continually kneeling—all make up a scene too sad and too complicated for description.

We were ushered in through several small courts, in which stood huge tripods, or incense-burners, into a reception-room, where two or three nuns received us very civilly. I asked for the lady-abbess, but was told she was not at home. The sub-abbess, however, soon appeared, accompanied by several more nuns, and we were invited into a larger reception-room—one side of which was quite filled with idols—in the centre of which was a gaudily gilt shrine, hung with tawdry artificial flowers, in which sat a full-sized goddess of Mercy, clad in gorgeous embroidery, with a gilt crown on

her head, from which depended strings of pearls that nearly covered her face like a veil of rich fringe.

As we were invited to sit down, we did so, and I began conversation by asking the sub-abbess some questions about their mode of living, which is supposed to be very strict and abstemious. In return, she asked me many questions about the "doctrine of Jesus"; how many fast-days I kept in the year; and if I passed all my time in repeating prayers, which is considered one of the first and highest duties of the Buddhists.

Tea was then brought in, served in tiny covered china cups, and placed on a small table at our side. As I took the cover off my cup to taste the tea with, in place of a teaspoon, there seemed to be only a few rose-leaves in the bottom of the cup, and the water quite colorless; yet, on tasting it, I found the flavor exquisite—such tea as is only seen in China.



We sat about half an hour longer, and then, as the perfume of burning sandal-wood, and the smoke of the incense, gave me a headache, I rose to take leave, amid many protestations of Chinese politeness that I should not go so soon, and many pressing invitations to come again; and walked sadly away thinking, "Who is sufficient for these things?" and how can a simple Missionary exert an influence in these strongly fortified holds of the Arch-deceiver? In a Christian land, one can form little idea of what idolatry really is; or with how much of learning, wealth, gorgeous display, and attractive courtesy it is bound around the homes, the hearts, the affections, the very lives of the heathen, who know no other religion.

SCHOOL FOR CHINESE GIRLS.

Do you not think that, in some way, through the Woman's Department of

the Board of Missions, you could bring forward the subject of the Buddhist nuns, and the poor little orphan girls, who have no other refuge, from whom they recruit their numbers? Is there no philanthropist who would like to furnish means to open a school for these little unfortunates, who might afterwards devote their lives to the Church, as they are left to do now to the temple service of Buddha?

I send you a photograph of one of my day-school teachers, who left the convent some twenty-five years ago. I have mentioned her before in a sketch I gave of Ting seen sang, catechist and candidate for Holy Orders. She has a strange, romantic history, quite too long to begin upon now. I knew her more than twenty years ago, when she was rather pretty, and one of the most brilliant and clever Chinese women I have ever met. She is still clever enough to teach a tolerably good school, and the girls seem very fond of her, particularly the two who are taken with her, and who are also my favorites, though I am in constant dread of hearing (poor little things!) that they will be sent to a nunnery, as their mother is very poor. The father held some inconsiderable office under Government, and died suddenly, while I was in America, leaving his family quite destitute. The mother came to see me, immediately on my return, begging me to reopen the school which had been closed during my absence; and several times brought the girls with her, saying she wished them to learn the "doctrine of Jesus," and her only hope was in being able to send them to my school; so I consented to employ the "Ne Koo" again. The widow and her children live with her, and they share their scanty pittance together.

Dear Miss Emery, I trust you will pardon me for sending you such a rambling sketch. When I began, I fully intended to copy and condense, but I find myself unexpectedly obliged to give it up, as some of my best friends are leaving by this mail, and require a part of my time.

Hoping you may find something in it which you can use, I am,

Affectionately yours,

L. MARY FAY.

STORY OF JONG CHUO.

INFANTICIDE is fearfully prevalent in China, although there are some localities where it is not practised. This is true of the northern provinces, but there are others where not more than one or two girls in a household are endured. Jong Chuo's history will illustrate that of many a mother in China.

This woman belonged to the large-footed and working women of China. She had been accustomed from her earliest years to gather fuel upon the mountain sides, to plough, sow and reap. All that hard labor which we are accustomed in this favored land to see the stronger sex perform, fell to the share of Jong Chuo and her sisters of the same class. Yet all the rude toil, and hardening, degrading influences of heathenism had failed to crush out the love and tenderness of her nature. We had occasion to employ her for a short time, and while we were in much affliction. God had come near to

us and taken our little May, and Jong Chuo's tender heart seemed much moved for me. One day she came into my room where I was sitting sadly thinking, and placing herself at my side with a great deal of sympathy in her face, said, "Sing sang niong (Teacher's wife), I know just how you feel, just the grief you carry." Having secured my attention, she proceeded to give me her sad history in these words: "My family was very poor, and I have always worked very hard. When I was very young I was married to a man whom I did not know. As is the custom, my husband and I prayed to the gods for a son. My first child came, but alas! it was a little girl. Oh, how I loved it right away! It was a beautiful child, so large and bright looking, that my heart was full of love for it; but my husband was very angry because it was not a boy, and said he would not have it. He went out and brought in a tub of water, bringing it right near to my bed, and then he came to take my little girl away from me to drown her. Oh, how I besought him not to kill her. I held her tight fast in my arms, reasoning with him and telling him if he would let her live we could sell her for a wife; but he would not heed me and was very angry. He took her from me and put her head down into the water. I heard the gurgling sound in her throat. I shut my eyes and stopped my ears, but still heard the dreadful sound. He pushed her head down once, twice, thrice—then all was still and I had no little girl. Oh, how heavy was my grief," and who can doubt it? The father and the husband guilty of such a dreadful deed. "My house-people said I had failed in some offerings and the gods were angry, and so I made them larger offerings, hoping that the next time they would give me a son. A second child came, and it was a girl. Again my husband was very angry, and again the same sad thing, he drowned my child. Oh, Sing sang niong, my grief was very heavy.

"The third child came, and this time it was a boy. How glad I was, how happy that I had a child that I might keep. My husband called in his friends and they kept up a great noise, firing crackers, feasting and returning thank-offerings. But the little boy only lived to be so high (measuring with her hand), and then he died, and after a while my husband died, and now I am a widow in my husband's family. They will not let me wear any nice clothing nor eat any good food because I am a widow, and it would look as though I was happy after my husband died. I cried all the time until I came here, but here I am happy and don't cry so much. It is the crying that has made my eyes so sore. I see the Teacher Baldwin loved the little May, and grieved for her just the same as if she had been a boy. It is very wonderful!"

This poor creature's sad story moved me deeply, and putting aside my own sorrow, in comparison so light, I tried to speak words of comfort and hope to her. I told her of God's love to us in CHRIST, of the resurrection and future life, assuring her that if she would believe and trust in CHRIST and live as near to the right as she knew how, she should go to her little ones and never, never be parted from them again. Oh, the pitiful eagerness with which she caught at the words. "Are they true words, are they true?" she asked. I repeated them and assured her that they were true. "They are precious words," she said, "I will remember them." She seemed to take them home to her heart with a simple faith that was very touching, and which might be a lesson to many an impenitent one in this land of Bibles and Christian instruction. Poor Jong Chuo, I trust that her simple faith may not only secure her a future with her precious little ones, but life eternal at God's right hand.—*The Field is The World.*